THE

CHRISTIAN ADVOCATE.

DECEMBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XI.

Our last lecture related to a subject of importance, and of confessed difficulty.—It was not found practicable to bring within the time allotted to the discussion, all that properly belongs to it, or to the answer on which it was grounded. It is not my intention, however, to detain you with it much longer. But before we proceed to the next answer, I think it may be useful to notice very briefly a few frightful inferences, in addition to those mentioned in the last lecture, which have been made from the doctrine of the divine decrees—particularly the decree of election—and to enter at least a protest against the justice of these inferences, and of the charge that they are held or admitted, by those who hold the doctrine from which they are said to follow—I also propose to make a few remarks on that part of the answer, not yet noticed, which states that it was for "his own glory," that God foreordained whatsoever comes to pass.

You will probably, my young friends, hear the church to which you belong reproached—for it has often been reproached—with holding *generally* "the horrible dogmas of Calvin." On this I would observe to you, that it ought to be easy for us to forgive, and even to pity, the authors of this reproach; because I think it is scarcely ever made, except by those who are ignorant both of what *we* really believe and what *Calvin* really taught: and it is weak, as well as unchristian, to be much moved by the effusions of ignorance. If we soberly condemn the rashness manifested in such a reproach, and pray that those in whom it has appeared may come to possess a better spirit, we shall perform the duty which the occasion demands.

In *specifying* the false charges which have been brought against those who hold the doctrine of the divine decrees, especially as including particular election, the following may I think be mentioned as among the most common.—It is said, we believe that God formed a great part of the human race on purpose to damn them—having determined to deprive them of all power to help themselves; that we hold that there are infants in hell, of a span long; and that we represent the blessed God altogether, as an absolute, severe, and inexorable tyrant, disposing of his creatures in the most arbitrary and inequitable manner.—Need I assure you, that we reject every one of these revolting ideas, with as much *sincerity* as *any* of those who charge us with them—and with far more

sensibility, I hope, than *some* who charge us? Whenever, therefore, you hear Calvinists and Calvinism charged with these, or any similar sentiments, remember that the party who does it is either ignorant or malignant.—He either does not know what we believe, or he wilfully misrepresents our sentiments. He draws his own terrifick consequences from our principles, and then charges us with them. But we ourselves draw no such consequences; and we earnestly contend that they do not necessarily or fairly follow from any thing we hold.—We even shudder when we hear them repeated. If now and then an individual, who has chosen to call himself a Calvinist, has said something that might justly subject him to the charge of holding any of these obnoxious tenets, let him alone be responsible. Let not the denomination to which he claims to belong, be made answerable for his folly and his guilt; for there is no religious sect that could escape scandal on any other terms.—There is, I venture to affirm, no established Christian sect, that has not produced individuals who have adopted and promulged wild and extravagant notions, utterly abhorrent to those with whom they have been associated. I have stated, in my last lecture, the manner in which we really hold the doctrines from which these unjust inferences are drawn, and the practical use we are to make of what we hold. I think proper now to add, that in regard to infants, there are many Calvinists who believe that all infants, who die before the exercise of reason, belong to the election of grace; and therefore that there can be no question, or doubt, of their salvation. SCOTT, who was a sound and very rational Calvinist, was decidedly of this opinion, as appears from his commentary on Matt. xix. 14—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."—"The expression, (says Scott,) may intimate, that the kingdom of *heavenly* glory is greatly constituted of such as die in infancy. Infants are as capable of regeneration as grown persons; and there is abundant ground to conclude, that ALL those who have not lived to commit actual trangressions, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant: without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ."

Before leaving this part of the subject, I will just mention, that Calvinists have been divided into two classes; the one denominated *Supralapsarians*, the other *Sublapsarians*. These names have been assigned from the circumstance, that the former class consider the divine decree, in regard to the elect and reprobate, as contemplating man *before* the fall; and the latter class as relating to him only *after* the fall. Both classes equally maintain the entire sovereignty of God, and equally reject with abhorrence all impeachment of his justice, or of any other of his glorious attributes. Those who are called *moderate Calvinists*, are, I believe, generally, if not universally, *Sublapsarians*.

Let us now give a little attention to the important point, that it was for *his own glory that God foreordained whatsoever comes to pass*. It is of great importance, my young friends, that you should be sensible that the glory of God is infinitely a higher and better object, than the glory and happiness of all creatures. All creatures united, are to the Creator, only as that which is finite is to that which is infinite. As far, therefore, as the wishes and the happiness of creatures interfere with the glory of their Creator, reason and equity dictate, that the latter should be preferred before

the former: and as God is perfect, his very perfection assures us that this preference will always take place. It also assures us, that the divine glory will always be reconciled with the happiness of every individual sentient being in the universe, as far as this is practicable in the nature of things. Indeed, according to our conceptions, the divine glory appears to require this.

Recollect the distinction already explained in my second lecture between the *essential* and *declarative* glory of God. With the essential glory of the Deity creatures can have nothing to do. It is absolutely independent of them, and unconnected with them. It is only the declarative glory of God, with which they, and their actions, have any connexion. Now this declarative glory consists in the Creator appearing to his intelligent creatures, when fully enlightened, most excellent, most amiable, as well as most mighty and majestic. To his creatures he declares and manifests himself as glorious, when his works exhibit him, at once as *great* and *amiable*, in an *infinite degree*. But to be both great and amiable in an infinite degree, the happiness of his sentient creatures must be consulted, as far as is consistent with equity, and the nature of things.—Farther than this, certainly not; because if equity and the fitness of things were once violated, this itself would be the destruction of all order, of all moral excellence, and of all amiableness, at once. We have every reason, then, to believe that the declarative glory of God will be found, in fact, to harmonize with all the happiness that reason and equity should make us wish to be introduced into a system like ours. It is, therefore, infinitely reasonable, that we should desire the promotion of this glory—It is, in itself, the highest object, and in its display lies the highest happiness of all good beings.

It has been queried whether infinite wisdom might not have devised a system, into which all the good, and yet none of the evil, of the present system, might have entered.—On this I remark, that if we answer this query categorically, whether affirmatively or negatively, we shall find the answer attended with very serious difficulties. I therefore am deliberately of the opinion, that we ought to give it no other answer than this—that no wisdom, less than infinite, can tell what infinite wisdom could have effected; but our wisdom is not infinite, and therefore it is not for us to pronounce on the subject. We know what has taken place—and we know that our Creator is perfect. We know that his glory is the best object that can be presented to the view of his creatures, and we have every reason to believe that it not only harmonizes with, but consists in, all the happiness that any good being, fully enlightened, would desire or wish to belong to the system. This is enough for us;—enough to make us seek the glory of God supremely, and consider it as unspeakably the most desirable end to be promoted, that we can contemplate. It is enough to make us see, that it is this end which our Creator, from the very perfection of his nature, does and will regard as supreme—in all his works and in all his dispensations.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

CALVIN'S VIEWS OF THE ATONEMENT, SATISFACTION AND RIGHTEOUSNESS OF CHRIST.—"*Institutes of the Christian Religion.* Book ii. Chap. xvi. Sects. 5 and 6.—ALLEN's Translation."

"Now in answer to the inquiry, how Christ by the abolition of our sins has destroyed the enmity be-

tween God and us, and procured a righteousness to render him favourable and propitious to us, it may be replied in general, that he accomplished it by the whole course of his obedience. This is proved by the testimony of Paul. 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'* And indeed in another place he extends the cause of the pardon, which exempts us from the malediction of the law, to the whole life of Christ. 'When the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law.'† Thus he himself affirmed even his baptism to be a branch of his righteousness, because he acted in obedience to the command of the Father.‡ In short, from the time of his assuming the character of a servant, he began to pay the price of our deliverance in order to redeem us. Yet more precisely to define the means of our salvation, the Scripture ascribes this in a peculiar manner to the death of Christ. He himself announces, that he 'gives his life a ransom for many.'§ Paul teaches that 'he died for our sins.'‖ John the Baptist exclaims, 'Behold the Lamb of God, which taketh away the sin of the world.'¶ Paul in another place declares, that we are 'justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood.'** Also, that we are 'justified by his blood,' and 'reconciled by his death.'†† Again: 'He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'* I shall not proceed with all the proofs, because the catalogue would be immense, and many of them must hereafter be cited in their proper order. Wherefore, in what is called the Apostles' Creed, there is very properly an immediate transition from the birth of Christ to his death and resurrection, in which the sum of perfect salvation consists. Yet there is no exclusion of the rest of the obedience which he performed in his life: as Paul comprehends the whole of it, from the beginning to the end, when he says, that 'he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross.'† And indeed his voluntary submission is the principal circumstance even in his death; because the sacrifice, unless freely offered, would have been unavailable to the acquisition of righteousness. Therefore our Lord, after having declared, 'I lay down my life for the sheep,' expressly adds, 'No man taketh it from me.'‡ In which sense Isaiah says, 'As a sheep before her shearers is dumb, so he openeth not his month.'§ And the evangelical history relates, that he went forth to meet the soldiers,‖ and that before Pilate he neglected making any defence, and waited to submit to the sentence.¶ Nor was this without inward conflict; but because he had taken our infirmities, and it was necessary to give this proof of his obedience to his Father. And it was no mean specimen of his incomparable love to us, to contend with horrible fear, and amid those dreadful torments to neglect all care of himself, that he might promote our benefit. Indeed we must admit, that it was impossi-

* Rom. v. 19.
† Gal. iv. 4, 5.
‡ Matt. iii. 15.
§ Matt. xx. 28.
‖ 1 Cor. xv. 3.
¶ John i. 29.
** Rom. iii. 24, 25.
†† Rom. v. 9, 10.

* 2 Cor. v. 21.
† Phil. ii. 7, 8.
‡ John x. 15, 18.
§ Isaiah liii. 7.
‖ John xviii. 4.
¶ Matt. xxvii. 12, 14.

ble for God to be truly appeased in any other way, than by Christ renouncing all concern for himself, and submitting and devoting himself entirely to his will. On this subject the apostle appositely cites the testimony of the Psalmist: 'Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.'* But since terrified consciences find no rest but in a sacrifice and ablution to expiate their sins; we are properly directed thither, and the death of Christ is exhibited to us as the source of life. Now because our guilt rendered us liable to a curse at the heavenly tribunal of God, the condemnation of Christ before Pontius Pilate the governor of Judea is stated in the first place, that we may know that on this righteous person was inflicted the punishment which belonged to us. We could not escape the terrible judgment of God; to deliver us from it, Christ submitted to be condemned even before a wicked and profane mortal. For the name of the governor is mentioned, not only to establish the credit of the history, but that we may learn, what is taught by Isaiah, that 'the chastisement of our peace was upon him; and with his stripes we are healed.'† For to supersede our condemnation it was not sufficient for him to suffer any kind of death: but, to accomplish our redemption, that kind of death was to be chosen, by which, both sustaining our condemnation and receiving our guilt, he might deliver us from both. Had he been assassinated by robbers, or murdered in a popular tumult, in such a death there would have been no appearance of satisfaction. But when he is placed as a criminal before the tribunal, when he is accused and overpowered by the testimony of witnesses, and by the mouth of the judge is condemned to die; we understand from these circumstances, that he sustained the character of a malefactor. And we shall remark two things which were foretold in the predictions of the prophets, and afford peculiar consolation and confirmation to our faith. For when we are told, that Christ was sent from the presence of the judge to the place of execution, and suspended between two thieves, we see the completion of that prophecy, which is cited by the Evangelist, 'He was numbered with the transgressors.'* For what reason? to sustain the character of a sinner, not of a righteous or innocent person; for he died not for his innocence, but on account of sin. On the contrary, when we hear him absolved by the same mouth by which he was condemned (for Pilate was constrained repeatedly to give a public testimony of his innocence)† let it remind us of what we read in another prophet: 'I restored that which I took not away,'‡ Thus we shall behold Christ sustaining the character of a sinner and malefactor, while from the lustre of his innocence it will at the same time evidently appear, that he was loaded with the guilt of others, but had none of his own. He suffered, then, under Pontius Pilate, after having been condemned as a criminal by the solemn sentence of the governor: yet not in such a manner, but that he was at the same time pronounced to be righteous, by the declaration of the same judge, that he found in him no cause of accusation. This is our absolution, that the guilt, which made us obnoxious to punishment, is transferred to the person of the Son of God. For we ought particularly to remember this satisfaction, that we may not spend our whole lives in terror and anxiety, as though we

* Psalm xl. 7, 8.
† Isaiah liii. 5.

* Isaiah liii. 12. Mark xv. 28.
† Matt. xxvii. 18, 23, 24. John xviii. 38.
‡ Psalm lxix. 4.

were pursued by the righteous vengeance of God, which the Son of God has transferred to himself.

"Moreover, the species of death which he suffered, is fraught with a peculiar mystery. The cross was accursed, not only in the opinion of men, but by the decree of the Divine law. Therefore when Christ is lifted up upon it, he renders himself obnoxious to the curse. And this was necessary to be done, that by this transfer we might be delivered from every curse, which awaited us, or rather was already inflicted upon us, on account of our iniquities. This was also prefigured in the law. For the victims and expiations offered for sins were called אשמות, a word which properly signifies *sin* itself. By this appellation the Spirit intended to suggest that they were vicarious sacrifices to receive and sustain the curse due to sin. But that which was figuratively represented in the Mosaic sacrifices, is actually exhibited in Christ the archetype of the figures. Wherefore, in order to effect a complete expiation, he gave his soul אשם, that is, *an atoning sacrifice for sin*,* as the prophet says; so that our guilt and punishment being as it were transferred to him, they must cease to be imputed to us. The apostle more explicitly testifies the same, when he says, 'He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.'† For the Son of God, though perfectly free from all sin, nevertheless assumed the disgrace and ignominy of our iniquities, and on the other hand arrayed us in his purity. He appears to have intended the same, when he says concerning sin, that it was 'condemned in the flesh,'‡ that is, in Christ. For the Father destroyed the power of sin, when the curse of it was transferred to the body of Christ. This expression therefore indicates, that Christ at his death was offered to the Father as an expiatory sacrifice, in order that a complete atonement being made by his oblation, we may no longer dread the Divine wrath. Now it is evident what the prophet meant, when he said, 'The Lord hath laid on him the iniquity of us all;'* namely, that when he was about to expiate our sins they were transferred to him by imputation. The cross, to which he was fixed, was a symbol of this, as the apostle informs us: 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ.'† Peter alluded to the same, where he said, 'He bare our sins in his own body on the tree:'‡ because from the visible symbol of the curse, we more clearly apprehend, that the burden, with which we were oppressed, was imposed on him. Nor must we conceive that he submitted to a curse which overwhelmed him, but on the contrary that by sustaining it, he depressed, broke, and destroyed all its power. Wherefore faith apprehends an absolution in the condemnation of Christ, and a benediction in his curse. It is not without reason therefore that Paul magnificently proclaims the triumph, which Christ gained for himself on the cross; as though the cross, which was full of ignominy, had been converted into a triumphal chariot. For he says, that 'he nailed to his cross the hand-writing, which was contrary to us, and having spoiled principalities and powers, he made a show of them openly.'§ Nor should this surprise us; for, according to the testimony of another

* Isaiah liii. 10.
† 2 Cor. v. 21.
‡ Rom. viii. 3.

* Isaiah liii. 6.
† Gal. iii. 13, 14.
‡ 1 Peter ii. 24.
§ Col. ii. 14, 15.

apostle, 'Christ offered himself through the eternal spirit.'* Hence arose that change of the nature of things. But that these things may be deeply rooted and firmly fixed in our hearts, let us always remember his sacrifice and ablution. For we certainly could have no confidence that Christ was our απολυτρωσις,† και αντιλυτρον,‡ και ιλαστηριον,§ *redemption*, *ransom*, and *propitiation*, if he had not been a slaughtered victim. And for this reason it is, that when the Scripture exhibits the method of redemption, it so often makes mention of blood. Though the blood shed by Christ has not only served as an atonement to God, but likewise as a laver to purge away our pollutions."

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It is observable in the foregoing extract, that Calvin confirms whatever he asserts, point by point, with plain and pertinent quotations from the Holy Scriptures: and this is his practice throughout the whole of his Institutes. Is not this more satisfactory to a pious mind than all the philosophical speculations that ever were, or ever will be formed?

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XI.

My Dear Timothy,—

In pursuing the subject of my last letter—*the preparation or composition of sermons*—I remark,

4. That after you have carefully read and considered your text in the original, and in connexion with its context, *it will commonly be of great advantage to make an epitome, or syllabus, of your whole discourse.* I advise you to do this before you read what any commentator, or other writer, has said upon your text, unless its genuine meaning or intention should be unusually obscure or doubtful. The practice I here recommend, will accustom you to think and examine for yourself, and to rely on your own powers and resources; and thus you will escape the inconvenience and reproach of being always in leading strings—afraid to take a step without the guidance and support of another. It will also give your discourses an original cast, which will render them far more interesting and useful than if you had taken some beaten track.

I reserve to a subsequent particular what I have to say on *the mental process to be observed in forming a sermon.* At present I confine myself to the importance of making a sketch, before you consult commentators; and of making it pretty full and with great care. Let it extend not only to the divisions and subdivisions of your subject, but also to the inferences or application, and to the general train of thought to be pursued throughout the whole. Be not too hasty in forming this sketch. Ponder it well, and get a clear view of what is to be introduced into every part; yet in every part provide for alterations and additions, to be made in the manner I shall presently mention.

Very much always depends on the right *casting* of a discourse. If all is well *planned*, and whatever belongs to the subject is assigned to its *proper place*, before you begin to write in detail, the writing will be easy and pleasant. If, on the contrary, your plan is erroneous or defective, and your thoughts, of course, not rightly distributed, you will be incessantly embarrassed and impeded in the execution. You will be all the time trying to seize something that you cannot reach, or get fairly hold of. You will feel that there is a lameness in your method that forbids all freedom of

* Heb. ix. 14.
† 1 Cor. i. 30.
‡ Rom. iii. 25.
§ 1 Tim. ii. 6.

composition, and makes it halt and hobble from the beginning to the end. And after all your painful efforts, you will have the mortification to find at last, that you have not, so to speak, come fully up with your subject, and looked it clearly and distinctly in the face.—You will only have kept in sight of it; and have taken, and consequently given, nothing better than distant, or imperfect, or distorted views of some of its parts and features. In a word, it is of the highest importance to good composition and to an easy execution, to see clearly through every part of your subject, and where all your leading thoughts are to find their proper places, before you begin the writing which is to end in a finished discourse.

There is another advantage to be derived, from accustoming yourself to make an accurate epitome of every discourse you compose in the early part of your ministry. You will by this acquire such a habit of correctly arranging and well digesting your thoughts, as will enable you, after some time, to speak well, as lawyers do from their briefs, without the labour of writing all that you have to say. It is right to have this in view from the first. But take care not to quit writing at large too soon—nay, never quit it entirely, even to the end of life. But on this topick I propose hereafter to advise you more fully.

5. After you have finished your epitome, in the manner I have stated, then, and not till then, read your commentators—Read all that you possess; and note down in your own language, any thoughts which strike you as important, and which had not occurred to you in making your sketch. Transfer these thoughts to your epitome, placing them in the part to which they properly belong; and displace some of your own to make room for such as you have acquired by reading, if you think these latter more weighty and more to your purpose than your own.

It is seldom proper to say all that can be said, even with some show of propriety, on any topick, however important; and the skill and judgment of a speaker or writer, are in nothing so discernible, as in selecting what is most pertinent and worthy of regard, and leaving out, or merely hinting at, what is of inferior moment. A subject, especially when discussed before a popular audience, will always be better understood, and more effectually inculcated, when a few leading points are clearly presented, and forcibly urged, than when particulars, and proofs, and illustrations are greatly multiplied, although none of them be irrelevant.

I would advise you to content yourself with the perusal of commentators, and not to read a sermon, or a set disquisition of any kind, on a text, immediately before writing upon it yourself. If you do not, it is most likely that you will either borrow too much, or else be embarrassed to keep clear of the method and train of thinking, which has just occupied your attention. All the thoughts which we have, without being able to trace them distinctly to a foreign source, may properly be regarded as our own; for three-fourths of all the ideas of the wisest man, or the greatest genius, that the world has ever seen, were derived, in whole or in part, from others. It is by reading and hearing, as well as by meditation and reflection, that our intellectual stores are acquired; and whatever we have acquired by *general* reading, we may use without the charge of plagiarism.—Hence the importance of reading extensively, that the mind may be enriched with thought. But the combination, and modification, and connexion of thought, when we write or speak without acknowledging that we borrow or quote, should be all our own: and the difficulty of making it so, is really increased by a recent attention to what another has said on a subject which

we are immediately to treat for ourselves. I was once told an anecdote of the following kind.—An old clergyman, was asked by a young one, if it was, in all cases, improper to borrow *the method* of a sermon—"It is what I never do," said the old man; "not so much because I think the thing absolutely wrong in itself, as because I like nobody's method so well as my own. Not surely that I think mine is always the best possible method; but still it is always the best for me. A method that I devise for myself, I can easily fill up, because I know what views of the subject have led me to adopt it; but if I should take the method of another, and not take the filling up likewise, I should be trammelled with what I had borrowed, from the beginning to the end of my discourse." There was, I think, an old man's wisdom in these remarks, which you will do well to remember.

6. I shall now state what I consider as *the most proper mental process, in forming a regular sermon on a given text.* This process, you will observe, is to be regarded in framing your epitome, as well as afterwards; although I have found it convenient to speak of these several points in an inverted order.—I shall make a few practical remarks as I proceed.

Having clearly ascertained the true meaning of your text, or what our old writers used properly to call "the mind of the Spirit in the words," reduce this, first of all, to *one distinct proposition.* Sometimes, as you will presently see, it will be necessary to state this proposition to your hearers, and sometimes it may be most proper to retain it in your own mind. But whether you conceal it, or make it known, it will be highly useful to form it accurately; as it will keep before you a clear view of your subject, aid you in giving unity to your discourse, and be calculated to keep you to your point, in the whole of the subsequent discussion. After your proposition is formed, examine whether it be *single* or *compound;* that is, whether it will admit of being divided, or not. If it is a single proposition, such, for example, as is contained in the text, "God is love," you will of course state this as the subject of discourse: and here it is plain you can have no *general divisions.* You will therefore proceed immediately to think of, and select, the considerations, proofs, examples, illustrations, and arguments, by which your proposition is to be established, and rendered clear and impressive; and which in this case will constitute *particulars.*—When this is done, your subject will be prepared for the application or improvement.

But if the proposition to which you have reduced the truth contained in your text be—as in a great majority of cases it will be—a compound proposition, that is, made up of two or more distinct parts, such as it would be if your text were—"Except a man be born again he cannot see the kingdom of God," these parts are to be taken severally, and stated as the *general divisions* of your subject. And here you perceive that as these divisions are only parts of the same proposition, the propriety of expressing, or forbearing to express, that proposition by itself, must depend on the judgment of the speaker. I will just remark here, that very often the best *general division* that can be made is, first, to ascertain or illustrate the truth contained in the text; and secondly, to show its bearings and its importance.

Each of your general divisions is to be treated exactly as I have shown that you are to treat a single proposition; for such in fact each general division is: and here your explanations, proofs, considerations, illustrations, and arguments, will constitute *subdivisions,* or *particu-*

lars; which you may mention numerically or not, as you think best. The old Puritan writers used to number almost every distinct thought. This was a great extreme; but I am of the opinion that many modern sermonizers have gone almost as far from propriety, in the opposite direction.

Let me caution you against a pretty common error—the error of spending time in proving what requires no proof. I once actually heard a clergyman spend several minutes in a serious argument, to prove that his hearers and all mankind would *certainly die.* The sources of proof are, you know, scripture, common sense, reason, sentiment, history, and observation. —Illustration should be mingled with proof. Illustration, indeed, is little else than a particular kind of proof; and the more of this you can draw from what your hearers have seen and felt for themselves, the more interesting and practical you will render all you say. What a difference is there among preachers in this respect? Some deliver every thing in a dry and abstract way; and constant and close attention is necessary to understand them—an attention which is often reluctantly given even by those who are accustomed to a connected train of reasoning. Other preachers constantly keep attention awake, and render every thing they say entertaining and impressive, by bringing it all "home to the business and bosoms" of their hearers. Endeavour, by all means, to acquire this latter method of treating your subjects, or of proving and illustrating what you say in the pulpit. Much of your usefulness will depend on this; and proof and illustration of this palpable and popular kind, are really the most satisfactory, as well as the most interesting.—After explaining, illustrating, and proving your doctrine, the last thing is to consider how many *legitimate inferences* may be drawn from it, and of what *application* to different characters, or description of persons, it fairly admits. This is usually called the *improvement* of a discourse, and is really the most important part of all. For this part a considerable portion of time ought, in most cases, to be kept in reserve —far more than is, I think, usually reserved. I do not know so frequent a fault in preaching as the want of a proper measure of application. I am aware, that the common excuse or reason assigned for this defect, is, the want of time. I admit that the want of time is the *real* cause, but I deny that it is a *justifiable* cause. Time, as I have said, should be reserved for applying doctrinal truth, instead of being misspent, as it often is, in superfluous reasoning. In some cases, it is best to apply every thing as you go along; and then, indeed, your discourse will properly end where your last division, with its application, terminates. In most cases, you will not be able to make all the inferences that might justly be made from your subject; and your discretion must be used to select those which are the most important, or most applicable to the circumstances of your hearers.

I am clear that in general it is best to announce your method distinctly to your audience. All admit that there can be no such thing as a good discourse, without method—a method that is natural, and which is clearly defined in the speaker's own mind, and to which he suitably adheres. Why should this be concealed? A preacher is not like an orator in the senate, or a lawyer at the bar, who may wish that his hearers should not know how long he intends to speak, or at what conclusion he means to arrive. It is known when the preacher rises what is the usual time he will occupy, and what is the end at which he aims; and it both serves to keep up attention while he is speaking, and to assist

in recollecting what he has said when he has finished, to specify his divisions and subdivisions distinctly:—they are like milestones in a journey, which keep the traveller apprized where he is, and how much is yet before him. I will not say that there are no occasions on which a concealed method may not be better for a pulpit address, than one that is previously announced; but in general the latter is, in my judgment, decisively entitled to the preference.

7. *The language of a sermon* ought always to be free from vulgarisms, and from coarse expressions of every kind; but after avoiding this extreme, it cannot be too plain and simple. Let me, on this point, recommend to you the careful reading of "Swift's letter to a young clergyman." It is marked with the known peculiarities of the writer, but it abounds in good sense and just observations. It has been with real concern that I have lately observed a few of our clergy introducing into their pulpit compositions, not only a great number of those single terms, derived from the Latin and Greek, which the common people call *hard words*, but likewise that inverted and artificial structure of sentences, which the same class denominate *high flown language;* and by which they are in no respect more instructed or profited, than if they were addressed, literally, "in an unknown tongue." Such addresses, therefore, I consider as a real violation of an apostolick injunction. Their being in bad taste, which they are to an extreme, is hardly worth mentioning, while we think of the censure they deserve on considerations of an infinitely higher kind. I must say, they strike me as an awful example of trifling with the truth of God, and with the souls of men. The larger part of almost every worshipping assembly in our country is composed of the *unlearned*—Of many assemblies they make up more than nine-tenths. These people, moreover, whose souls are as precious as any, have but little religious instruction or admonition, except what they receive from the pulpit. How dreadful, then, to deprive them of it here. Yet they are completely deprived of it, on every occasion on which they are addressed in the manner I condemn. How will those who thus *defraud* them, answer for it, at the bar of that Saviour, who gave it as the distinguishing characteristick of his gospel, that it was "preached to the poor." There is folly, too, as well as wickedness, in the composition of these unintelligible sermons: for the best informed and most polished part of every Christian audience, would be even better pleased with a style which the unlearned could perfectly understand, than with these wretched attempts to appear singularly erudite and refined. There is a chaste simplicity of manner, entirely on a level with the understandings of illiterate men, which is, at the same time, the most pleasing to persons of the best taste and the highest improvement; and this manner also is more favourable than any other, to every description of real eloquence. The sermons of Dr. Witherspoon, and of Mr. Walker of Edinburgh, though very different in several respects, are still most excellent examples of the language and manner which I here contemplate—So likewise are all the sermons of Archbishop Secker. Make these, my son, and such as these, your models—Not by imitating them with servility, but by learning from them how evangelical truth may be taught and inculcated from the pulpit, in a manner perfectly intelligible to the unlearned, and yet most pleasing to every person who possesses a cultivated understanding and a correct taste.

8. As to *the length of sermons*, no rule, at once general and definite,

should I think be given.—Their length ought to vary according to circumstances. In places where the people hear a religious discourse but once in some weeks, or perhaps months, they ought, on every opportunity of addressing them, to hear as much as their patience will bear, and the strength of the speaker will allow him to deliver. For a like reason, where but one sermon is preached on the Lord's day, it is clear that it ought commonly to be longer, than would be proper for an audience expecting to hear a second or a third. On extraordinary occasions, such as ordinations, the opening of ecclesiastical assemblies, and some others, a discourse more than usually extended, is not improper, and is commonly looked for. I have heretofore observed, when speaking of publick prayer, that the whole time of attendance on any single religious exercise in the sanctuary, should be about equally divided, between preaching and the devotional parts of the service. According to this rule, where religious services are frequent, a sermon of the length of three-quarters of an hour is long enough. Between forty minutes and an hour, is, I should say, the space within which sermons should terminate, where preaching abounds—with some exceptions, for seasons of religious revival, or when, from other causes, the desire to hear is peculiarly great. For myself, I must say, that very rarely indeed have I heard a sermon that I wished to be more than an hour long. It is, in all cases, better to leave off while our hearers are willing that we should continue a little longer, than to continue, after the most of them are wishing that every sentence might be the last.

Although I have drawn out this letter to an unusual length, I have said nothing about the *introduction* of a sermon—I have, in regard to this, nothing to say which you may not find in books that are common. Possibly you will remark, that you could also have found in books a good deal of what I have said; and truly it has several times occurred to me, that perhaps I was treating you too much like a tyro. But I was induced to go on, from thinking that when I was as young a minister as you are, I would have been very glad to find *brought together*, the remarks and information contained in this letter.—A number of my observations I have certainly never seen in books.

I cannot yet conclude, without renewedly counselling you, to compose all your sermons under a deep impression of your responsibility to God, for the way in which you handle his sacred truth—For both the matter and the manner of every discourse that you form. Keep back nothing that you conscientiously think might be profitable to the souls of your people; and say nothing that you may know is not likely to profit them. Reject every ornament, and every thought, and every expression, and every word, which cannot have place, consistently with a regard to the greatest spiritual benefit of those who hear you; and study to introduce every thing by which this spiritual benefit may, under the divine blessing, be promoted to the greatest extent. This single rule will of itself keep you right, in all that is essential. To aid you in carrying it into effect, is the sole aim of all I have said on the preparation or composition of sermons.—The Lord direct and bless you—Affectionately adieu.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. IV.

"But *speaking the truth in love*, may grow up into him in all things, who is the head, even Christ."—Eph. iv. 15.

Mr. Editor—When I come, with your leave, to treat of *the nature of atonement*, a reply to the interrogatories of *Omicron* will find a place, in accordance with the plan I have adopted, and by which I mean to control myself in these essays.

I would here remark, however, that the whole of his last paragraph appears to me to involve a *petitio principii* of the entire question. If I entertained *his views* of "satisfaction," I should feel the force of the queries he has based on them. Obviously, the difference between the two schools commences earlier than the question of *the extent*, and depends cardinally upon that of *the nature of the atonement. Why does God punish sin?* is the primary question; and I intend to answer it in due time. As to my "implied challenge," allow me to say that I have consciously made none. My motive in these essays —if I know myself—is fraternal, and *very far removed* from the spirit of theological duelling. One reason—I can say it sincerely with Melancthon—why I desire heaven is, *to be rid of theological controversy.* I wish no antagonist; and my only intended provocation is—"to love and to good works." While we are members of the church militant, *we must* "contend earnestly for the faith once delivered to the saints." I am ambitious to aid the cause of truth, according to "the ability which God giveth," and for which I am accountable to him. Omicron has not convinced me of my ignorance of "the *views* of my brethren of the old school," nor of any "misstatement" of those views; as I hope yet to evince to the conviction of others. I ask no mercy against the truth of God, or from the consciences of men; and whenever you shall feel, Mr. Editor, *one sentiment of duty* against the admission of my numbers, you have only to signify it, and they shall be discontinued—at least so far as your miscellany is concerned. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If I have ever offended against this divine admonition in these essays, I think it has been indeliberate; and I pray God to prevent a recurrence of the offence.

In further proof of the illimitable fulness of the atonement and of its essential availableness to all men, we adduce *the universal offer of the gospel, and its moral and judicial connexions in the government of God.* If this is an "old" argument, certainly brethren of *the old school* will not despise it on that account.

By an *offer* I do not mean *a promise.* The promises are *actually* made to saints alone—*conditionally* to all men. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." An offer is much the same with a conditional promise, only that it involves more the idea of a tender, an overture, an invitation, accompanied with authority commanding compliance and uttering a commination of wrath in case of refusal. The gospel offer we affirm to be universal: or, that it is made as really, as sincerely, and as earnestly to those who never will, as to those who shall accept of it! There

is an ambiguity here that deserves some treatment. It is common to say from the pulpit in stating this offer, *it is made to all who will accept of it:* very true—but is this all? Is it not also *made to those who will not accept of it?* "O Jerusalem—how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and YE WOULD NOT:—For I say unto you, that none of *those men that were bidden* shall taste of my supper." Luke xiii. 34, xiv. 24. The inference is, that those preachers who offer salvation only to those who are willing to accept of it, offer it only to those who possess it—for none but the regenerate are willing; and so they perform not half their duty in this department, they do not, *in this respect,* half preach the gospel. I do not, indeed, even in thought, question their piety or implicate their motives—I only make an important abstract inference against a mode of preaching which, I am persuaded, misrepresents the gospel of God. Nothing can be plainer than that the gospel is offered to its final enemies and rejectors; and if so it is a most prominent and eventful characteristick of the ways of God.

Equally exceptionable is that mode of solution which proposes to vindicate the divine administration on the ground of human ignorance. "We know not," it is sometimes said, "who are to be saved, and hence we offer salvation to all." Indeed! your ignorance is not questioned, and the consistency of *your ways* with it is admitted—but what has this to do with the subject? who are—"we?" the offerers, or the mere organs of the offerer? It is plain that ministers are mere instruments in the hands of God, by whom HE *offers salvation to men.* How then does human ignorance affect the case? God knows who will believe upon his Son "to life everlasting," and who will "behold, and wonder, and perish." *Omniscience makes the offer:* he makes it indeed through the agency of men; still, HE *makes it,* "as though God did beseech you by us." The question then respects wholly *the ways of God.* The fact that God offers salvation to them that perish, and that he punishes them immeasurably more for the sin of rejecting salvation—

> ——— Condems to greater share
> Of endless pain—

this fact is one that, I trust, none will dispute; a fact that spreads its thousand ramifications through the moral government of God and the moral history of man; a fact, the recognition of which in the day of judgment will be infinitely momentous, and the due practical apprehension of it, by the members and ministers of Christ in this world, is just as far removed from "unimportant" as truth is from error—as the glory of God, vindicated to universal conviction, differs from the dark semblance of ways, the glory of which—to say the least—could never be discovered.

I am as far as any one from harbouring the cardinal lie, that God was under the least obligation to provide a Saviour at all for fallen men. The ill-desert of sin as a transgression of law, I believe to be infinite—worthy of the eternal "wrath and curse of God." Still, this does not alter the case in respect to the truth and sincerity of God in his mediatorial dealings with fallen though accountable men—it does not vindicate Him in executing "greater damnation" upon the impenitent of our country for rejecting the gospel, than upon "Gentiles who know not God." If he aggravates the punishment of the lost *for rejecting salvation,* surely salvation was really, consistently and sincerely offered to them! How can we reject what was never offered? And how can he offer salvation *except on the ground of atonement?* I am such an anti-So-

cinian, that I believe God could as consistently realize salvation to us, as offer it on any other ground than that of atonement!—

But I intended only to state and expand *the fact*, that God offers salvation to all men—*the argument* shall appear more at length next month. The maxim, *semper festinat ad eventum* need not apply in theology. ZETA.

FOR THE CHRISTIAN ADVOCATE.

No. 4.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Ecclesia codiçem Novi Testamenti retinet, quem constans xvii. seculorum pietas diligenter servavit, et coluit; divinaque Providentia integrum, et ab interpolationibus liberum, usque ad nostra tempora propugnavit."—*Schmidius, Hist. Antiq. et Vind. Canonis.*

Mr. Editor,—In the first two numbers I have endeavoured to draw the attention of the Christian public to the *mode of argument* pursued by the opponents of the authenticity of this verse: and to show that, in my view, there is a capital defect in it. In the last number, I endeavoured to trace the origin of that class of MSS. which are so decidedly preferred by the German school—according to the classification by Griesbach; and which want several passages of the holy scriptures besides this verse of John. We traced their descent from the corrupted codices of Eusebius of Cæsarea; and the influence and authority of Origen. These corruptions, or *alterations* in the sacred text, were shown to have, in process of time, diffused themselves over the Alexandrine and Palestine edition. And we called the public attention to Nolan's argument in favour of the Byzantine codices, as containing the purer edition of the scriptures. And we felt ourselves willing to abide a decision, by our opponents, on our verse, from ancient MSS.—provided that they were of the genuine Byzantine class.

In a discussion of this nature, Mr. Editor, it is not the smallest difficulty which one has to encounter, that there is an array of great names and of imposing authority against us. And I am sensible that, to some, it looks like arrogance for any one in this new world, where there is a barrenness of materials, to enter the lists against some of the great scholars of Europe.

With respect to materials, we make no pretences to new discoveries. Our best libraries boast of no very ancient Greek MSS. And the European disputants on each side of this question furnish us with all the materials that have been discovered. From these *I glean* and offer hints. I make no higher pretensions.

And I conceive that it is not with names, or persons, or mighty literary attainments, that we have to do in this discussion. I claim no merit in thinking myself a mere tyro, in the presence of such literary characters as Griesbach and Michaelis. But I do claim a right to say, that their *mode of conducting an argument*, their *dogmatical assertions*—unsustained by evidence; their sweeping *general conclusions* —not guarded by any explanation that they are made only from the present state of the discoveries of evidence—and their *general conclusions* from partial and defective premises, and corrupted materials, as those MSS. are shown to be—lay them open to the animadversions due to any common delinquent. And, surely, the scholar betrays neither vanity in opposing dogmatical assertions without re-

serve, nor arrogance in treating illogical conclusions with satire.*

And, Mr. Editor, I beg leave to take the opportunity of saying here, that the name of the author is affixed to these "gleanings and hints," for the reason stated to you in private. It is simply this: He was willing to take off from the shoulders of the editor, and to lay on his own, *the whole responsibility of the quotations and references.* I shall now proceed in my defence.

And *First*—There are certain detached portions of *circumstantial evidence* which may be usefully exhibited in this stage of our argument.

1. There is in our verse not only nothing foreign to the doctrines of Christianity, but there is in it, as every body knows, a doctrine which pervades the holy pages of the gospel. And one of the learned men on the other side has laid this very thing down as a mark, or test of authenticity, "that a book, or passage of a book, to be genuine, must, in the first place, contain nothing foreign to the doctrine of the author to whom it is ascribed." But the "three in unity," is no new, nor foreign doctrine. Our text is in fact an epitome of what is spread out on the pages of John's gospel—as we have already shown in the first number. The Father did bear testimony from heaven to the mission of his Son. The Word did bear testimony from heaven to Stephen, and to Paul at his conversion, and by shedding down on the church the Holy Ghost. Acts ii. 33. 36. And the Holy Ghost did bear testimony in "descending like a dove from heaven" at our Lord's baptism. And, as is proved out of the holy scriptures, by every system of theology laid before the public, each of these distinct persons is called by the name of the only true God. Each of them has the incommunicable attributes of Deity bestowed on them by the Spirit of unerring truth: each is exhibited to us as the object of divine worship. Each of them is God. But "the Lord our God is one Jehovah." Therefore, even had our text never existed, we should have been thus drawn to this necessary conclusion: "These three are one." Our text, then, is supported by that test of authenticity which even our opponents, and all the learned have laid down.

2. There is an allusion to our verse, if not a direct quotation of it, in a Greek dialogue of very great antiquity. It has been ascribed to Lucian, and is in the editions of Lucian's works. It is entitled *Philopatris.* It is in the Amsterdam edition of A. D. 1687, tom. ii. pp. 770. 568. I find it also in Dr. Thomas Franklin's edition of Lucian, vol. iv. The editors of the Amsterdam edition have shown that this dialogue is more ancient than any of Lucian's works. The author speaks as if he had been baptized, but had apostatized: he alludes thus to St. Paul, we think, in plain

* Robert Stephens had inserted our verse in his edition, on the authority of seven MSS. The opponents of the verse, not being able to find these seven MSS., *supposed* that certain MSS., which they had seen, must, for some reasons, have been the MSS. of Stephens: and from these singular premises they conclude that Stephens was not justifiable in inserting the 7th verse; because these MSS., which they *conjectured* to have been *his seven*, did not contain the verse. They allude to certain MSS. in the French king's library. Mr. Travis visits Paris to examine them. He does it satisfactorily: and shows that such is the difference between these MSS. and Stephens's text, that he certainly had not followed them. Dr. Marsh attacks Mr. Travis. He admits that there is considerable difference between the French MSS. and the text of Stephens, but maintains that there is a *general resemblance* (a very safe assertion). And then he employs an *algebraic theorem* to prove the identity of these MSS. with those of Stephens. *He applies algebra* to a moral or critical inquiry! See Butler's Hor. Bibl. vol. i. p. 393. Perhaps the opponents of the good bishop may propose to extract the square root of his argument, or measure it by yards and feet!

terms: "I have fallen in with a Galilean with a bald head, and a long nose, who *passed through the air; and got up into the third heavens, where he learned the most wonderful things:* he hath saved us by water." (Kettnerus has rendered it thus: "*authorem per aquam renovavit.*" p. 16. See also Thomas Franklin's Lucian, vol. iv. p. 461.) Now Lucian lived to the year 171. If then the author of the Philopatris alludes here to St. Paul, he must have lived before the year 67, in which Paul departed this life. And he seems also to congratulate the emperor Trajan on his victory over the Persians (p. 779. tom. ii. Amstel. edit., and Franklin's edit. vol. iv. p. 476.), and Trajan died in the East in the year 117. This places the author before the times of Lucian.

Now in this very ancient dialogue a Christian is represented as catechising a heathen, and explaining to him the mystery of the Trinity. The heathen says, "By whom shall I swear?" The Christian is made to reply: "By God ruling on high, Great, Eternal; the Son of the Father; the Spirit proceeding from the Father: One of three; and three of one:" "ἐν ἐκ τριῶν, καὶ ἐκ ἑνὸς τρία;" "unum ex tribus et ex uno tria." "These do thou consider to be Jove (Δία, Jovem): This one reckon thou to be God." The heathen further says, "I do not understand what you say; one is three; and three are one, "'ἐν τρία, καὶ τρία ἕν.'"* This he makes the subject of ridicule. Now it is not conceivable by me, that this ancient writer could frame this discourse—"'ἐν τρία, καὶ τρία ἕν,'" "unum tria, et tria unum," unless he had read this verse of John, or had heard it quoted by Christians whom he ridiculed. And in order to either of these taking place, it does appear to me, that it must have been in existence in the scriptures at that very early date.

3. The sentiment, or the doctrine conveyed to us in our verse, and the expression "these three are one," was the constant subject of debate, on the rising up of every new sectary, during the first three centuries. The Jews, the Cerinthians, the Ebionites, directed their hostile attacks on not only the *thing*, or the *doctrine* of the unity of the persons, but also against the *words*, "*these three are one.*" In the second century the sectaries disputed against this position, "that the Father, and the Son, and Holy Spirit are one God." The Artemonistæ denied that they were *one*. Praxeas, against whom Tertullian wrote, affirmed that *they were one*. But, then, it was interpreted in a wrong sense. These persons were, in his view, *one person*. In the third century, the Sabellians entered the field of conflicting opinions. The main subject of debate between the church and these sectaries was this question, "Are the three, the Father, the Son, and the Holy Ghost *one?* The Sabellians affirmed that "*these three are one.*" But, then, they made them *one*—literally *one and the same thing*.

And I confess that it is utterly impossible for me to persuade myself that these persons did not quote, and constantly use, and bend to their own purpose, and sense, *this very verse*, "*These three are one.*" One thing cannot be contested, that at a very early period, as shall be shown more fully in its place, the Christian fathers also quoted this verse, and by a critical discussion vindicated its meaning, and orthodox sense. The following will prove and also illustrate this point.

Tertullian wrote his book against Praxeas about eighty or ninety years after the death of the apostle John. In this book he gives quotations from Praxeas, in order to refute him. The following are

* See Franklin's Lucian, vol. iv. p. 459. Lond. edit.

some of these. Praxeas, to show that the Father, and the Son, and the Spirit, are *literally one* and the same thing, quotes these texts: "I in the Father, and the Father in me." "He who hath seen me, hath seen the Father:" he adds, "Pater est solus unus Deus, et unus est persona: tres unum sunt, these three are one." Tertullian takes up each of these, and explains and refutes Praxeas. When he comes to the last quotation of Praxeas—which we affirm to be our text—he uses these words: "ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohærentes, alterum ex altero. *Qui tres unum sunt*, non unus; quomodo *dictum est*, &c." (Basil. Edit. of Tertul. A. D. 1521. Kettneri, p. 9, 10.) And omitting others for the present, we find these words in Fulgentius, in his "Responsio Contra Arian:" "In like manner that text, there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." "Hi tres unum sunt." "Let Sabellius," continues he, "hear *sumus* and *tres*, and believe that there are three persons. Let Arius hear *unum*, and not say that the Son is of a different nature: since a different nature cannot be *unum*." (Quoted by Kettner. p. 170; and Horne, from Max. Bibl. Patrum Tom. ix. p. 41.) Fulgentius was born A. D. 468.

On the whole, we have arrived at this conclusion, that the *idea* or doctrine contained in our verse, was, on the appearance of each new sectary, made the subject of debate between the church and them: and during these discussions, in expressing their idea, the very words of the text seem, not obscurely, to have been used *on both sides*.

4. There is no trace of evidence that any of the different sectaries brought an accusation against the Christian fathers, of having interpolated this verse.—It is a fact on record that our verse was received by the western churches in Europe, in general, at a very early period. Now on the supposition that this verse had not existed in the ancient genuine MSS. and that the Christian fathers had brought it forward, and quoted it publickly, without effective evidence of its authenticity, how is it to be accounted for, I pray you, that all the sectaries kept silence? The Sabellians, and the Arians, had both the disposition, and the power, and the means in their hands to expose the audacity, and to punish the sacrilegious deed of these fathers, *who had committed the interpolation*. If they could not discover the first who dared to add to God's word, they could easily discover the first who dared to make use of the fraud. How can it be accounted for that they never brought any charges of this kind? It cannot be affirmed that our verse never was quoted against them. This was done. It was done publickly by those brave Christian bishops, who, in Africa, "*bearded the lion in his den*." I allude to the famous assembly of bishops in Africa, who laid in their solemn testimony before the king of the Vandals, and the Arian bishops. In the year, 484, Hunneric, by an edict did summon all the orthodox bishops of Africa, and the isles dependent on his power, to appear before him in February of the following year, and to defend and establish *out of the Scriptures*, their doctrine of the unity of the three divine persons; their doctrine of the ὁμοούσιον. They had nine months allowed them and their antagonists to prepare themselves; to confer, and to collect MSS. and to draw up their confessions of faith respectively. At the time fixed by the royal edict, there appeared, says Gibbon in his Roman History, *four hundred and sixty bishops* from the orthodox African churches. They presented their confession of faith to the king. They had known their danger from that man of blood.

They stood on the brink of death. The bar of their God seemed as it were, almost immediately before them. They had made their preparations of proof for nine months. They knew that the eyes of *all the churches* of the east and west were on them. Would men ready to offer their lives on the altar of martyrdom—men who actually, after this, braved banishment and death —would these men interpolate, or bring forward a quotation, which by one word could be refuted and exposed by their learned and shrewd and powerful enemies? Would they do a deed which would expose their memory to infamy, before the eyes of all the churches? It is surely not supposable. They knew that their enemies had every facility to expose them by the possession of MSS. of the Scriptures. Hence they must have come conscious that what they were going to quote, they could sustain by ancient and authentic MSS. and by the testimony of the fathers. If they *did not all this*, then their act of quoting what was not scripture, and their offering what was interpolated, and not found in their enemies' copies, was little else than a wanton and a gratuitous act of throwing themselves into the fangs and the jaws of the lion—an act of self destruction—when they had abundance of other texts to sustain them in the dispute

Now, the following is the clause of their confession, to which I have alluded. It is from Victor Vitensis. "And further that we may teach it to be clearer than the light, that the Father, and the Son, and the Holy Ghost have one divinity; it is proved from the testimony of the evangelist John: for he says, there are *three that bear testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*"—The Quarterly Review, Mr. Editor, to get rid of this testimony, tried to impeach the authority of Victor Vitensis. But the able refutation by bishop Burgess has shown that Victor is sustained by the most unexceptionable authority—from that of the Emperor Justinian, even unto Gregory the Great. (Bp. Burgess's Vindication of 1 Jo. v. 7. p. 52. And Horne, vol. iv. p. 448.) Dr. Marsh supposes that the Arians did not stay to reply—or to reason the point. They resorted instantly to violence. But the Arians did reply—not at first by blows—not immediately by cutting out their tongues, but "*with the most tumultuous clamours.*" They insisted that these words did not prove the point in debate. They insisted that they could not find, in as many words, in the scriptures, the very word—the ὁμοούσιον—which was the word used by both antagonists in the Arian controversy. (See Kettneri, p. 105.) Hence they did not deny our text—but they denied that the ὁμοούσιον was contained in the verse.

Others of our opponents suppose that the Arians must have objected to this text brought against them: but that this has not been recorded by the orthodox, from whom we have the account. To this it has been justly replied, that if they had objected, we should most assuredly have found on the pages of the orthodox some reply to the objection. For it is evident that these fathers *could say* enough for it, when permitted—and did persuade the *whole western churches* to receive it as a genuine portion of the word of God! We feel ourselves fairly entitled to say, that the Arians were silent on this point. They brought no such accusations. And this silence seems to us a proof that they had it in their MS. copies of the Bible.

5. The opponents of the authenticity of this verse believe that it was first originated in the 4th century, by the process of spiritualizing the 8th verse: that it gained ground until the 8th century. That in the

twelfth it was *universally* received as genuine, by the eastern and western churches.

It is readily admitted that Augustine has given a "spiritualizing" of the 8th verse. But that, so far as I can perceive, bears no great resemblance to the 7th verse. That father has thus expressed himself: that *the three, the Spirit, the Water, and the Blood, may, without absurdity, be understood of the Father, Son, and Holy Spirit.* I cannot conceive how the remarkable expression of the 7th verse could grow out of this scholium, even had it been placed on the margin; and even had the transcriber of MSS. been accustomed to make very great changes *in words!*

Let this, however, be as it may, this theory will not account for the quotation of our verse by Tertullian and Cyprian, who lived before the *invention* of this scholium on the 8th verse. If I am not in error, all have admitted St. Augustine to have been the inventor of this spiritualizing of the 8th verse. Dr. Burgess has established the *historical* fact, that it was not known in the church in the days of Tertullian or of Cyprian.

But, allowing the theory of our opponents to be correct, and accepting from them their statements as facts, that our verse existed in the fourth century, that it slowly gained ground to the eighth century, that in the twelfth it was *universally* received as authentic:—I wish, with deference, to place before them one circumstance; or shall I call it historical fact? From the fourth century to the twelfth, and even to a period much later, there is not known—there is not discernible on the pages of the orthodox fathers, nor on the pages of any of the sectaries—one *single objection recorded against our verse.* This I have always considered an extraordinary circumstance, and a portion of strong circumstantial evidence.—I invite most respectfully, our scholars to institute the search for themselves, and to produce *one single objection, one vestige of opposition, one sentence containing even a suspicion against the genuineness of our verse, from any of the fathers, or any of the sectaries, from the earliest centuries, down until after the 12th century.*

After a long examination of this point, I was extremely gratified, Mr. Editor, in discovering *this evening* only, that that very distinguished scholar, Butler, in his Horæ Biblicæ,* has expressed this sentiment in language very strong. And the vast extent of his reading, gives the greatest weight to his sentiments on this point.

Now, it would appear, that this circumstance cannot satisfactorily be accounted for in any other way, than by supposing that in these different ages, the most satisfactory testimony of the authenticity of the verse had been presented to the church, probably by the production of the very ancient and genuine MSS. (now fallen bye or perished)—all containing it, and exhibiting an unbroken chain of evidence, to the minds of the friends and the foes of orthodoxy—conveyed down from the times when the *Literæ Authenticæ*, from the hands of the apostles, were read in the churches.

6. The omission of a passage in ancient MSS. or versions, or authors, is not to be considered as a real or decisive evidence against its authenticity.—Let us take the case of the Spartan decree, mentioned by so many authors.—It was passed in the time of the first Philip of Macedon: or in the year before Christ's birth 602. It was noticed by Cicero, and by two other writers near his time. This decree fell into oblivion, by some cause or other. It was not quoted, nor alluded to, by any ancient writer for about 1127 years. At last, Boethius, in the year of Christ 525, pro-

* Vol. i. p. 383. Lond. edit. of 1817.

duced a copy of it.—Or let us take the case of the league made by the king of Syria with the cities of Smyrna and Magnesia. That was made some time after the year before Christ 246. It was, from its very nature, publick;—yet this league is not noticed by any of the historians of that day: nor by any of their successors. It was, at last, produced and brought to light by a marble containing a copy of it—now at Oxford, (E.) from which it has been deciphered.

Now, suppose it to be thus objected against this copy. "There is no ancient MS. containing this decree or this league: none of the historians of that day notice them. They must be spurious. No scholar can consider them to be genuine." How should we meet these objections? The scholar knows how he should proceed. Place then this disputed text, (which, under the operation of several causes, disappeared from *some* MSS.) in the stead of this decree and this league: and pursue the same form of argument.

Its disappearance for a few centuries (from some copies,) is no more an argument against its authenticity, than the disappearing of the league and the decree can be any argument against their authenticity. Indeed, the disappearing of such a text under certain peculiar circumstances, is much less to be wondered at, than that of the decree and the league. Even supposing that no ancient writer quoted our text—that is no more than what happened to the decree and the league. But did Cicero and others actually mention the decree, and thereby lend their testimony to its authenticity? Is a copy of the league found on marble? We too have the direct quotation of our text by nine of the Greek fathers, (Dr. Burgess's late work contains the quotations,) and by the fathers of the west, Cyprian and Tertullian: (which shall be produced afterwards more fully.) And we have some very ancient MSS. such as the Montfortian MS. the Complutensian Polyglot, collated from very ancient MSS. and the Ravian MS. of Berlin: not to say any thing of the *thousand and more* MSS. in the libraries of Europe—which remain yet to be collated.—These, to say the least, are equal to the evidence adduced by the learned, and *received by every one of the learned*, in behalf of the authenticity of the Spartan decree and the Syrian league.* Why is it that all scholars do not render the same justice to this passage under discussion?

This I offer as *a* specimen of *circumstantial evidence* (I have used this word for want of a better). An outline of the *positive internal evidence* shall be presented in my next number—if God permit.

I am, Mr. Editor,
Truly and faithfully yours,
W. C. Brownlee,
Of Basking Ridge.

Nov. 17, 1824.

SUBJECTS OF SELF-EXAMINATION AT THE CLOSE OF THE YEAR.

Not having received from our correspondents, as we hoped we should, an original communication on the subject of the closing year, we avail ourselves of an excellent paper on that subject, contained in the Christian Observer for 1805—the writer of which acknowledges his indebtedness, in drawing it up, to a previous publication.

SUBJECTS OF SELF-EXAMINATION.

Have I, during the year that is past, regarded the favour and everlasting enjoyment of God as the great end of all my schemes, and have I laboured to maintain a constant reference to him in all the actions of my life?

* Horne, vol. iv. p. 459, and note 2d.

Have I, in pursuing that end, placed my whole reliance on Jesus Christ; regarding his obedience, sacrifice, mediation, and intercession, as the only ground on which I could hope to obtain the pardon of my sin, peace with God, the sanctifying influence of the Holy Spirit, or any other spiritual blessing?

Have I kept continually in mind the indispensable obligation I am under to walk in the steps of Christ, and to be holy as he is holy, if I would enter into heaven; and have I been constantly and earnestly engaged in prayer to God for his Holy Spirit, in the firm belief that by him alone can I be enabled to fulfil that obligation?

Have I been employed in cultivating an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it?

Has it been my study to appear well, not so much in the sight of men as in that of God? And to that end have I been particularly on my guard against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I perceived these to be my only motives, and endeavouring by prayer to overcome them when I perceived them to mix with such as were more pure?

Have I been in the habit of considering love to God, and zeal for his glory, as my highest duties? Has it been my daily labour to improve in these divine affections? And have I judged of my progress in them, not by transient fervours of the mind, but by my habitual temper, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all the dispensations of the Almighty, and by the love, the humility, and the meekness, which I have been enabled to exercise to all around me?

Can I say of myself that I have lived a life of dependence on Christ, and of faith in his word; and that I have made that word the exclusive measure of my belief and practice?

Has it been my particular study to restrain all wanderings of the mind in the public and private exercises of divine worship, and to guard also against the evils of vanity and formality in worshipping God?

Have I banished as much as possible vain and worldly conversation from my lips, and vain and worldly thoughts from my mind, on the Lord's Day, and have I taken delight in its appropriate duties?

Have I been careful so to arrange my business, and my domestic concerns, that neither I myself, nor any of my family, nor any one employed by me, may experience any unnecessary hindrance to a regular attendance on the public worship of God, or be deprived of the time which is requisite for duly hallowing the sabbath?

Have I been particularly studious to guard against the intrusion of impure thoughts; turning away mine eyes from whatever might excite them, shutting my ears against polluting conversation, and restraining my tongue from every licentious word?

Have I been vigilant in repressing equally every rising of covetous desire, and every tendency to improper expense or the careless profusion of any of the gifts of God?

Have I regarded myself in the light merely of a steward of the bounties of Providence; and have I sought out proper objects with whom to share them? Remembering that to God I must account for the employment of all his gifts, let me now inquire whether in the last year my heart has devised, and my hand has executed, liberal things? What proportion of my gains have I given to God? Is it a sufficient proportion? Might it not have been enlarged by the abridgment of vain and superfluous expenses?

Have the temporal, but especially the spiritual, miseries of my fellow-creatures excited any serious concern in my mind, or led me to join in plans for their relief?

Have I been careful to improve

my time, that invaluable talent; redeeming it from unnecessary sleep, and from frivolous conversation and pursuits; resisting every temptation to procrastination and sloth; applying myself with activity to the business of the present day or hour; and always exercising a self-denying attention to what is my proper work?

Have I kept truth inviolate in the smallest, as well as in the greatest, matters; even in cases where my worldly interest, or my worldly credit, might seem to be at stake?

Have I conducted my worldly affairs with strict uprightness and fidelity, as in the sight of God; not concealing from others that which they ought to know, or taking advantage in any degree of their ignorance or dependence?

Have I been careful to look up to God for his blessing on all my undertakings, avoiding every pursuit, whether of pleasure or business, in which I could not freely implore him to prosper my way?

Have I cultivated a teachable spirit? Have I been open to conviction, and been ready to receive reproof meekly and thankfully?

When engaged in dispute, have I been apt to indulge any superciliousness in look or manner, any sourness of mind, any impatience of contradiction; or have I been in the habit of listening, with patience and kindness, to the arguments and reasonings of others, however absurd and impertinent they may have appeared to be?

In my domestic relations especially, have I borne contradiction, or dissent, with kindness and good-humour; or have I been apt to show impatience on any symptom of a difference in opinion?

Have I cherished a temper of benignity towards all around me; carefully attending to the duty of Christian courtesy, to the outward expression of love and kindness; and avoiding every thing, whether peevishness and ill humour, or coldness and neglect, which might unnecessarily wound the feelings of others?

Have I watched against all hastiness of spirit towards inferiors, and especially towards those who depend on me, or need my help; and have I been ready to listen cheerfully to their representations, and to show them all the kindness in my power, consistently with my other duties?

Have I allowed the ill conduct of others to lessen my kindness and good will to them, or to irritate me to return evil for evil?

In reproving servants, have I been careful to avoid harshness? and has my general conduct towards them proved, that I am really anxious to promote their everlasting interests?

Have I been apt to indulge passion or peevishness towards my children? Have I watched over them as one who must give an account of them to God; being prevented neither by false tenderness, nor indolence, from duly correcting their faults?

Have I exerted myself, as much as I might have done, in leading my children, my servants, and all over whom I have any influence, to God?

Have I been sufficiently on my guard against all excess in eating or drinking, or in any other kind of bodily indulgence?

Have I been punctual in devoting a part of every day to those great concerns which lie between God and my soul?

Have I been in the daily habit of reading the Word of God with meditation and prayer?

How has the duty of secret prayer been performed?

Have I every day made those graces of the Christian temper, in which I know myself to be defective, the subject of special and earnest supplication at the throne of grace?

Have I been accustomed to retrace the innumerable instances of God's providential goodness to me, and to adore him on account of them?

Has my mind been properly affected with the blessings of redemption, and in the contemplation of them have I been willing to devote myself entirely to the service of my Redeemer?

Have I been in the daily practice of calling to mind my innumerable offences against God, and improving the recollection of them as an incitement to greater watchfulness, circumspection, and self-denial?

Have I daily engaged in the work of self-examination, and has that duty been faithfully and diligently performed?

Have I anxiously studied to reform what I have found to be amiss; and has the discovery of my failures led me more deeply to repent of sin, more highly to value the love of my crucified Redeemer, more implicitly to rely on his atoning merits for pardon and acceptance, and on the grace of the Holy Spirit, for victory over sin, and advancement in holiness?

Have I, on the whole, been advancing in my spiritual course during the last year?

FROM THE CHRISTIAN OBSERVER FOR 1811.

EPIPHANY.

BRIGHTEST and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!—
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his bed with the beasts of the stall;
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation;
Vainly with gold would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Reviews.

MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(*Continued from p.* 514.)

Mr. D. says, "a new revolution is now modifying every human concern, and purifying the human intellect for the most glorious achievements." We have little doubt that we may here learn the real motive which induced Mr. D. to take the course he has taken, in preaching this sermon, and in acting as he has done in the presbytery to which he belongs. He has probably aspired to take an early and a leading part in this "new revolution;" and we must say for ourselves, that we hope that he and his fellow revolutionists will be completely disappointed. We hope that no revolution which commences in a disregard to solemn engagements, sacred trusts, and all social principles, may proceed far "in modifying every human concern;" and we especially protest against beginning the experiment with modifying the con-

cerns of the Presbyterian church. We are perfectly willing that such "a purifying of the human intellect" as leads men to see that all formularies of faith ought to be rejected and condemned, and which prompts to "the glorious achievement" of setting them aside *per fas et nefas*, should long remain the precious monopoly of those enlightened souls that have already undergone the process.

In the mean time, we as fully believe as Mr. D. does, that what has been called "the millennial age," is approaching; and we not only know that the lapse of time has brought it nearer to us than it was to our fathers, but we also hope that the "signs of the times" indicate, that the way is preparing for the appearance of this bright era, so long the subject of prophecy and prayer. But we dare not go farther than this —We dare not make the assumption, either that this era is just going to burst on the world in all its splendour, or that its arrival will ever take place but by gradual, and perhaps, by slow advances. Such an assumption is not, we believe, authorized by any sound interpretation of scripture prophecy, nor by any sober view of the existing state of the world.

Although our intellect is not as much purified as that of Mr. D., yet our faculties, such as they are, have assured us of one thing, which it seems to us that he, and all who think as he does, would do well to keep in mind—It is, that there is scarcely any thing which has been productive of more error, and error that has eventually most seriously injured the Christian church, than the confident application of scripture prophecy to passing events; and the declaration that in those events, it was certainly finding its fulfilment. Such declarations have usually been completely falsified in the revolution of a few years; and the falsification has put into the mouths of infidels some of their proudest boasts of triumph, in their unhallowed attacks on divine revelation. These declarations have also produced examples of delusion and scenes of disorder, in the highest degree mortifying and afflictive to the best friends of true religion. They have excited the ridicule of the profane, and hardened the careless in the neglect of all Christian duties, and all gospel institutions. We have now standing on our shelves two or three volumes on the subject of prophecy, published during the French revolution; in which it was the main design of the author to show how particular prophecies were at that time receiving their fulfilment, and how they would, without doubt, be completely accomplished in the events which were then being witnessed. Yet every one of these prognosticks has, in the most palpable manner, been proved fallacious, by what has since taken place. About the time, likewise, at which these publications were made, there was produced in one section—we rejoice to say not a large one—of the Presbyterian church, a great popular excitement; occasioned by the expectation of the sudden appearance of the millennial glory, which an unhappy clergyman had declared was then to be manifested—an excitement which was most reproachful in itself, and most distressing to sober minded Christians. Happy would it have been if a remark made by *Sir Isaac Newton*, in his exposition of the prophecies of Daniel, had been duly considered and regarded. It is to this effect—"That scripture prophecy was never intended to make us prophets." In our humble apprehension, the prophecies of scripture were designed to hold up to believers, before their accomplishment, certain great objects of faith and hope; and to be the confirmation of Christian faith and hope, after their accomplishment; but that the precise times at which, and the particular means and instru-

ments by which they were to receive their fulfilment, it was the Divine purpose, for many wise reasons, to conceal; and, therefore, that they are effectually concealed. Infinite wisdom will not in this, more than in any thing else, be defeated.—Men may guess at every thing except the truth, but the truth they will never guess at.

Mr. D. after taking it for granted that a new state of the world is on the point of being ushered in, seems to suppose that a number of wonderful changes ought without delay to be commenced. Our unpurified intellect, nevertheless, does not enable us to see that one of all his inferences is legitimately made, even on the supposition that the millennium is as near at hand as he believes that it is. "Sectarism," he says, "is now falling like the worn out economy of Moses, in the days of Paul."—And again—"Our fathers are about of as much use to us as Paul's fathers were to him." We are not at all surprised that a man of such extraordinary attainments as Mr. D. should speak slightingly of "our fathers;" although he had but a little before—such is his consistency—admitted that we should "venerate their memories," and "never mention their names but with love." But there is something here that we really did not expect; and yet perhaps we ought to have expected it. Paul's fathers were not only bigotted Jews, and in general bitterly opposed to the gospel, but they had no more than *a part* of God's revealed will. Paul himself enjoyed the advantage over them, of knowing what is revealed in the New Testament. And does Mr. D. mean to insinuate, that we are to have a like advantage over Luther and Calvin, and other fathers of the Protestant church? Does he intend to convey the idea that *another revelation* is yet to be made; which will render those who receive it as superior, in point of religious knowledge, as the great apostle of the Gentiles was to his ancestors, whether good or bad? If he does not mean this, or something equivalent, there is no justice or propriety in the comparison; and the sentence contains nothing but *a pert expression*, most unbecoming the place and occasion on which it was uttered. And if he does mean that a new revelation is to be made, he only discovers to what a sad extreme his visionary notions have carried him. The canon of scripture we know is complete, and is solemnly sealed in the last chapter of the Apocalypse, with the most tremendous threatenings to those who shall either attempt to add to it, or to take from it. The millennium will give us no new revelation. It will, doubtless, give us a clearer view of some parts of that which we have, and a higher esteem for, and a greater delight in, the whole. Nor will Christians then, in our judgment, differ from real Christians now, in any thing but in a superior degree of sanctification, and those improved views of scriptural truth to which we have just adverted. But this will by no means constitute such a superiority in religious knowledge over Christians of the present day—the point to which Mr. D. was speaking—as Paul possessed over his Jewish progenitors. "The millennium," says an excellent writer on this subject, "is to be considered as the full effect of the Christian principles in the hearts of men, and over the whole world."

Mr. D. manifestly supposes that creeds and confessions, and ecclesiastical arrangements generally, as they now exist, stand in the way of such an intense study of the Bible, as the great events before us imperiously demand. Here too we find our opinon in direct opposition to his. We are not disposed to admit for a moment that he thinks more highly of biblical studies, or biblical knowledge, or biblical au-

thority, than we do ourselves. These studies, and this knowledge, and this authority, we maintain as strenuously as he, can never be too highly estimated, nor too warmly recommended. But we maintain also, that our present ecclesiastical establishments afford facilities for the study of the Bible which we could not otherwise possess; and that the study of it is now pursued, and its authority inculcated in these establishments, beyond what there is any reason to believe would be realized, if Mr. D. could be gratified in subverting them altogether. The youth in training for the gospel ministry, to whom Mr. D. addressed this discourse—and we believe it is the same in the other theological seminaries in our country—spend a very large proportion of their time in the immediate study of the Bible. They study it intensely: They study it in the original languages in which it was indited by the Spirit of truth: They study it with the assistance of learned professors, and the works of the best biblical criticks that the world has produced: They study its chronology and geography, as well as its history and its doctrines: They study its connexion with profane history: They are required in all their exercises to confirm what they say, by the unequivocal authority of the word of God: They are taught that the authority of this word is supreme and exclusive, in all that relates to religious faith and obedience. What would Mr. D. have more than this? Does he believe that with all his illumination *he* could give better instruction than is given by the united talents of the professors of these seminaries? Or if he had the modelling of them all anew, could he introduce a system that would give a better knowledge of the Bible than is now given; or better enforce its paramount authority than it is now enforced? If he means to insinuate this, we have only to say, that he produces ample proof of his *confidence*, but none at all of his *capacity*.

Another, and it would seem to be a principal reason, why Mr. D. would set aside not only all formularies of faith, but all "church courts, as they are now constructed," is, that they oppose or interfere with those great operations and strenuous exertions, which are necessary to introduce mankind to their "millennial rest." Here our opinions are so completely at variance with his, that we should deem it no difficult task, to show conclusively to every candid mind, that our present ecclesiastical arrangements afford much help, and offer no hindrance, to any measures and efforts by which the world is eventually to be instructed in the knowledge of the Redeemer, and effectually won to him. What are the institutions and efforts necessary to this purpose? Are they not found in Bible societies, Bible translations, Bible classes, tract societies, education societies, missions and missionary societies, Jews' societies, emigration societies, prison societies, Sabbath schools, mariners' churches, orphan asylums, charity schools, and other benevolent associations which have for their objects the instruction of the ignorant, the relief of the necessitous, and the reclaiming of the vicious. Now we affirm, without fear of *confutation*, however we may be contradicted, that there is not one of all these benevolent institutions, whose operations are *hindered* by any principles, forms, or usages of the Presbyterian church —nor, so far as we know, by any other Protestant church; and that in regard to many, perhaps to the most of the institutions that we have mentioned, very important aid is derived from organized ecclesiastical bodies: so that the good done, would not be a tenth part of what

is now done, if these bodies "were split into the dust and powder of individuality."

Combined operation and effort are known to be essential to the success of great enterprises for the good of mankind. The several Protestant denominations are already combined for this purpose, each in its own sphere, and in regard to Bible societies, in a common exertion. But all excess is to be avoided. Although combination be essential to the doing of much good, yet there is in this, as in every thing else, a maximum which we ought, if we can, to ascertain and regard. Associations for the best of purposes, may be too large, as well as too small. Probably the associations which are formed by the existing religious sects, are of as proper a size for activity and usefulness, as any that could easily be devised; and the emulation which exists among them, certainly renders them more efficient, than if this stimulant were wholly *neutralized* by their being all amalgamated.

Bible and missionary societies are those which act on the largest scale—And where is the denomination, professing the doctrines of the Protestant reformation, that is not, at this hour, actively and zealously engaged in the operations of these associations. In England, Bible societies are opposed by a part of the established church, and by a very small section of the Episcopal church in this country. But the efficient aid which the Bible cause receives from that church, is probably many times greater than it would be, if all its creeds and forms were annihilated. In the Scotch church, the Congregational and Independent churches, the Methodist church, and the Baptist church, we believe the co-operation in Bible associations receives no opposition, but a universal and cordial concentration of effort. In missions, too, all these churches are zealously engaged: And it is pleasant to observe, that whatever sectarian feelings may exist at home, the missionaries, when they meet in heathen lands, lay them almost all aside; and live, and love, and cooperate as brethren. In this way, it may be, the walls of division between Christian sects will at last be so far prostrated, that while each may retain its peculiar forms and usages, all may cherish a spirit of Christian feeling and fellowship—We are not sure that the millennium itself will entirely put an end to different denominations of Christians; although it will certainly terminate their unhallowed alienations.

In our own country, and in that church of which Mr. D. is a discontented member, we would willingly be informed what one plan or scheme for the promotion of the gospel, has not even been favoured and promoted by the church, *as a church.* From the General Assembly down to the church sessions, Bible societies and missions, and Sabbath schools, and Bible classes, and associations for prayer and religious conferences, have been patronized and promoted. We have indeed to lament the want of a due degree of enlightened zeal and liberality in promoting the gospel. But what individual feels himself circumscribed or restrained, in any exertion to do good, by his religious connexion?—excepting always such schemers as Mr. D. who think that if the religious world were once laid in common, they could so organize it anew as to introduce the millennium at once; if indeed it is not their wish to leave every individual always to act by himself.

We now proceed to say something—and we do not intend it shall be much—of the *unintelligible* parts of Mr. D.'s discourse.

Painters tell us that a part of their art consists in a knowledge of what they call the *clair-obscure;*

which they frequently and most strikingly exemplify by the representation of objects as they appear in the night—sometimes by moonlight, but most impressively of all by the light of a candle, or other luminous body, in a very dark night, or a very dark room. In these pictures you perceive an object; some parts of it very plainly, others very obscurely; and some totally disappear in the dark colouring. The whole is likewise surrounded by a thick gloom; such exactly, we apprehend, as Milton denominates "darkness visible." Now it would seem as if Mr. D. had studied and practised composition by the painters' rules for the *clair-obscure*. He gives you, here and there, a clear thought; and many *somethings*, that with close inspection, you can just perceive to be thoughts. But frequently in examining his periods, when you think you are getting a distinct idea, and one too that will be striking, you find, before the sentence is finished, that the whole has escaped into darkness. There are some sentences, likewise, in which the whole is *obscure;* there is no *clair* at all.

But beside this, where the sentences are not altogether unintelligible, the drift and bearing of the discourse is not easily perceptible. In a word, there is a total want of that *lucidus ordo*, which Horace recommends; and which is the distinguishing excellence of all good composition. Shortly after this sermon was delivered, we heard the remark from one who did not like it—that the best of it was, that a great part of it would not be understood. And since it has been in print, we have heard a competent judge, who was by no means unfriendly to Mr. D. say, that in the reading, a considerable part was to him unintelligible. On the whole, if Mr. D. would take our advice, it would be, that he should very carefully read and study that chapter of "Campbell's Philosophy of Rhetorick," which, as well as we remember, bears this title—"*How a man may write nonsense without knowing it.*"

To satisfy our readers that what we have here said of Mr. D.'s composition is no misrepresentation, or exaggeration, we subjoin a few—and they are comparatively but a few—of the phrases and sentences which we think will justify our remarks. We shall not add a word of comment, further than to say, that we could not possibly give the context of all these quotations; but that, in our best judgment, a view of their connexion would not render them more perspicuous than they are while standing by themselves.

"Principles, which embrace the personal objects of their *glorying*, as required to individualise each one himself from all other human beings, and to estimate his own responsibilities as covering all that is peculiar in the sphere in which he may move, or in the service he may personally render."—"In such a case he would have gone out of the sphere of his personal will, into acts of pure licentiousness."—"He very distinctly declares, that any right he might have to resolve the exercise of the ministerial office into his personal will, had been suspended by the interference of divine sovereignty."—"Could his induction into the ministerial office have been ranged under those personal volitions, which elicit the cultivation of talent, improve circumstances, and judge of opportunities, he would then have traced out, in the simple fact of his preaching the gospel, something in which he might glory, as productive of good to men, and that courted the smile of divine approbation."—"Did not merge his individuality of existence in his social relations."—"Religion does not consist in an influence that consecrates the general matters of human life, and is incapable of being outspread over its details."—"And what frequent opportunities do every day transpire, eminently calculated to decoy us from our ministerial elevation, and to teach us, to cover with our own tattered mantle, or to substantiate by our own withering arm, those official pretensions, which should be overhung by the cloud of Jehovah's glory!"—"It is the reduction of an abstract question, based on some supposed purpose, as irrevocable as it is occult, to a plain matter of personal experience and practi-

cal evidence."—"Have we reviewed our relations with human beings, and realised the vivid operations of the Holy Ghost spreading out a sacred unction over all the powers of our souls?"—"In the elasticity of our own sanctified spirits, have we surveyed the wants and sorrows of our race?"—"But still, may not Christian benevolence, pressing on through her rapid course, leave unconsidered the essential principles of human society; and so commit mistakes not very easily remedied, because they will form an ingredient in our social organization? Novelty is very attractive, and when she puts on the meek face of benevolence, who can deny her suit? But Christians, and Christian ministers, ought to be men of intelligence; estimating the moral characteristics of society as very far superior to her political attributes, or her charitable feelings; for they must give account to the Lord Jesus for all their ecclesiastical attitudes, and moral associations."

We are not insensible that our review of Mr. D.'s sermon, which we are now about to close, has been made in the face of a very solemn and emphatick warning, which the sermon contains. He says—"Let every old minister of the gospel"—*horresco referens*—but then he affords us some relief, by adding what we have not the vanity to apply to ourselves—"Let every old minister of the gospel ——— take good heed to himself, how he interfere with the intellectual elasticity of a young man, whose mind and heart God may be forming for the conflicts of the coming times." We are conscious of having, in our narrow sphere, always endeavoured to assist and encourage every worthy young man, to whom we have had the opportunity of rendering any service. As to Mr. D. we fear it is out of our power to be of any use to him; but still, as those who *give* advice or admonition, ought always to be ready to *receive* it, we will, at a venture, counsel him, and we do it most seriously, *to consider what he is doing*. His sermon shows—and in this we agree with him perfectly—that he thinks every minister of the gospel is under a high and awful responsibility for all that he does. And can Mr. D. believe that what he has lately been doing will render him most useful in the church of Christ? Has he any prospect of doing as much good—of winning as many souls to the Saviour—in the eccentrick track into which he has struck out, as if he had remained a faithful, humble, diligent, and zealous preacher of the gospel, in the church in which he was born and educated? Has he weighed this consideration as much as its importance demands? If he continues in his present career, he will probably spend much of the remainder of his life in contending for his new notions. And suppose he should establish them—will he and those who may unite with him, do more good than their brethren around them? or more than they themselves might have done, without separating from their brethren? But we are persuaded Mr. D. will not succeed. We pretend to no extraordinary sagacity or foresight; but we have lived a good while, and have read some history. Such notions as Mr. D.'s are impracticable; and if they were not, we are well persuaded that he is not formed to be the founder of a new sect. The probability is, that he will make some noise for a short time, and then lose all his influence, and sink into utter neglect. We fear that his usefulness is already nearly at an end; and we regret it unfeignedly. We pretend not to know his heart; but we may be permitted to counsel him to seek divine assistance, and to search it closely for himself—To search whether there is not a leaven of pride, and self-confidence, and a desire of being conspicuous, at the bottom of his late proceedings. This "desire to have the pre-eminence" is an insidious mischief, which has wrought the ruin of many young ministers; while they professed, and perhaps persuaded themselves, that they were only uncommonly zealous in their endeavours to advance the cause and kingdom of

Christ.—If Mr. D. shall discover his error and retrace his wanderings, it will afford to us—notwithstanding all we have said—as heartfelt a satisfaction as it will to any of his friends—We leave him with our common Master and Judge.

If any of our readers should think that an undue severity has been mingled with our remarks on Mr. D.'s sermon, we have only to request them to consider attentively the circumstances of the case, as stated at the beginning of our review; and then to turn to the apostolick injunction, 1 Tim. v. 20.—"Them that sin rebuke before all, that others also may fear." We have said nothing but what we conscientiously believe to be true, and to be called for by the occasion.

We now apply ourselves to a much more agreeable part of our task, the review of Dr. Miller's lecture. This lecture was delivered at the opening of that session of the seminary which immediately followed the one that was closed by Mr. D.'s sermon; so that between the sermon and the lecture, there was the space only of seven or eight weeks. The professor's situation was sufficiently awkward. A director of the seminary, speaking as the organ of the board of which he was a part, had recently delivered a discourse, calculated to pervert and poison the minds of the pupils. To suffer this poison to operate, without administering an antidote, was not consistent with the professor's duty; and yet directly to oppugn the representative of the board was not decorous. We give the Dr. credit for the address with which he got out of the apparent dilemma, without being caught on either of its horns. The subject of this lecture was fairly within the range of his professorial duties. He therefore took up the subject, and without saying one word against, or about the sermon, exposed all its fallacies, as if speaking to the points simply *in thesi;* and at the same time he established and illustrated the truths which had been so unceremoniously attacked. We shall first give the outline of this lecture, and then a number of extracts, with a few remarks of our own.

(*To be continued.*)

LETTERS ON CHRISTIAN COMMUNION, ADDRESSED TO THE MEMBERS OF THE ASSOCIATE REFORMED, THE ASSOCIATE AND THE REFORMED CHURCHES. *By Ebenezer Dickey, D. D. Pastor of the Presbyterian Congregation of Oxford, Pa.*—*pp.* 28.

These letters are written in a truly Christian spirit, on an important subject, on which the writer appears to have thought long and with much interest. They are immediately addressed to a particular description of Christians, but may, we think, be read with advantage by all. The following explanation of Christian communion, which appears in the first letter, strikes us as ingenious and perspicuous.

"Allow me, in the first place, to call your attention to the nature of Christian communion: this will make way for the main inquiry, to whom this communion is to be extended.

"The word communion means a participation in the same thing. Wherever different persons have a participation in the same thing, that participation is called a communion. We have communion with all mankind, in all those things of which they and we partake in common.—For example, we have communion with them in possessing the same nature, in dwelling on the same earth, in breathing the same air, &c. We have communion with them in all the intercourse of life we hold with them. This is called earthly communion, because it is constituted by a participation of the things of earth. Christian communion is the participation of professing Christians in the things that belong to Christianity—as privileges and duties. All who are regenerated have communion in regeneration; they are partakers of the same change. All who love the Saviour have commu-

nion in love. All in whom the Holy Ghost dwells have communion in the Spirit; they partake of the same Spirit. This then is Christian communion, a participation in the things of Christianity. It is divided into two kinds, hidden or secret, and outward or visible communion.

"Invisible communion is a participation of those things which are not open to the senses, such as faith, hope, love, &c. All the people of God have communion in these inward graces, and enjoyments of religion. Those who never see one another, and dwell at the ends of the earth from each other, can never be shut out from this communion by any excommunication, or refusal on the part of any to communicate in acts of outward worship.

"Visible communion, is a participation in the outward privileges and exercises of religion. Those who sing together the same psalms, or sacred songs, have communion in praise. Those who join in offering up the same prayers, have communion in the duty of prayer. Those who sit down at a sacramental table have communion in the Lord's supper, &c. This is visible communion, a participation in the outward visible things of religion. Now you will perceive, that it is only on the subject of this visible communion about which there can be any difference, with regard to how far it is to be extended. No one will deny that he may join with any human being in loving the Lord Jesus Christ, in trusting in him, &c. The great and mighty question that has divided the church of Christ, and scattered her in fragments over the field of Christendom, is this: With whom may we hold visible communion; or in other words, with whom may we partake in the outward visible acts of religious worship? To the solution then of this very important question, let us come, humbly looking up for that which we so much need, the teaching of the Holy Ghost to 'guide us into all truth.'"

On the above explanation of Christian communion as a basis, the author founds the whole of his argument in favour of a more extended communion in the sacraments of the Christian church, and in all gospel ordinances, than has hitherto been deemed admissible by those to whom the letters are immediately addressed —and we may add by several other denominations of Christians. Without being understood as subscribing exactly to all that is said in these letters, we cheerfully recommend them to the perusal of our readers, as containing matter worthy of their serious meditation. The letters are six in number, plainly written, and calculated, we think, to excite interest, as well as to communicate instruction.

Literary and Philosophical Intelligence, etc.

In our number for May, we noticed a portable edition of Scott's Family Bible in the press of Mr. W. W. Woodward, of this city, and we have now the pleasure to state, that we have seen a page of a quarto edition of that excellent commentary, which is in the course of publication by the same enterprising bookseller—the whole is to be stereotyped.—From the specimen we have seen, and from the care which we understand is to be bestowed upon it, we have no doubt that in point of neatness and accuracy, it will be worthy of a distinguished patronage.

Mr. A. Finley has just published a neat edition of the Guide to Domestic Happiness.

American Air-pumps.—We have carefully examined a number of air-pumps made in this city by Messrs. W. & A. Mason, and do not hesitate to pronounce them equal to any we have seen either from England or France, both in efficiency and neatness. As they do not cost more than those which are imported, no person can now have any inducement to send to foreign artists, for these instruments.

Robert Owen of Lanark.—We listened, at the Hall of the Franklin Institute, a few evenings since, to some remarks made by Mr. R. Owen, of Lanark, Scotland, on the subject of his new system. To us, his schemes appeared not only exceedingly visionary, but in some particulars dangerous.—He denied the doctrine of original sin, and seemed to us to build his system on the old and baseless foundation of the *Perfectionists.* We shall probably notice this subject on a future occason.

Portable Gas Light Companies.—The Portable Gas Company of London is succeeding beyond the most sanguine expectations of its projectors; and the use of the

portable gas lamp, invented by David Gordon, Esq. is hourly extending, and will soon be in general use wherever oil gas is manufactured. Companies have been formed, and extensive machinery is manufacturing for Paris, Rouen, and Amsterdam; and Companies are forming in Manchester, Dublin, Bordeaux. Lyons, and Mentz.

New Method of Bleaching Flax and Hemp.—The flax and hemp being broken and cleansed, and laid in bundles of less than a pound weight, are to be immersed for six hours in a solution of slaked lime of the consistency of white-wash. When the lime is discharged from the fibres by clean water, the flax is then to be boiled in water with about 4 oz. of pot or pearl ashes, for nearly six hours, fresh water being supplied when necessary. During the process of boiling, the flax must be taken out and put back into the alkaline solution, to disturb its colouring matter, and, when it is sufficiently boiled, it will feel slippery between the fingers. It is now to be washed in clean water, and again put into a solution of lime as before, repeated agitation being employed. It may now remain in the solution at rest for six hours, and, when it is washed with clean water, the fibre will be left pure, but with a slight yellow tinge.

In order to remove this tinge, plunge the flax in a weak solution of sulphuric acid and water, and after keeping it there for three hours it will be found to be of a pure white, and when passed through the hackle is ready for use.—*See Newton's Journal of the Arts*, vol. viii. p. 87.

J. Frederick Daniell, F. R. S. has published in London, an octavo volume entitled "Meteorological Essays and Observations," which the last number of the London Journal of Science pronounces to be "a rich mine of new and important information for the lovers of meteorological science in particular, as well as of natural philosophy in general."

Ammonia disengaged from Plants during Vegetation.—M. Chevallier has determined the very curious fact, that the Chenopodium vulvaria spontaneously disengages ammonia in a very free state during the act of vegetation; and he has also found, in conjunction with M. Boullay, that a great number of flowers, even among those which have a very agreeable odour, spontaneously disengage ammonia during vegetation. M. Chevallier likewise obtained ammonia from the Chenopodium vulvaria by distillation.

Evening Party at M. Arago's.—A friend who lately visited Paris, at one of M. Arago's *soirées* met with the following distinguished persons, all of them remarkable for having performed journeys or adventures of which there was no parallel.—1. There was professor Simnoff, who was Astronomer to the Russian Expedition into the Antarctic Circle, and who had been nearest to the *South Pole* of any man living. 2. Capt. Scoresby *junior*, who had been nearest to the *North Pole* of any one living. 3. Baron Humboldt, who had been higher on mountains than any other philosopher. 4. Madame Freycinet, the only lady who had ever accompanied a voyage of discovery and circumnavigated the globe. 5. M. Gay-Lussac, who had, we believe, been the highest in the air of any man. 6. M. Callien, who had travelled with the son of the Pasha of Egypt further towards the sources of the Nile, than any person now living.

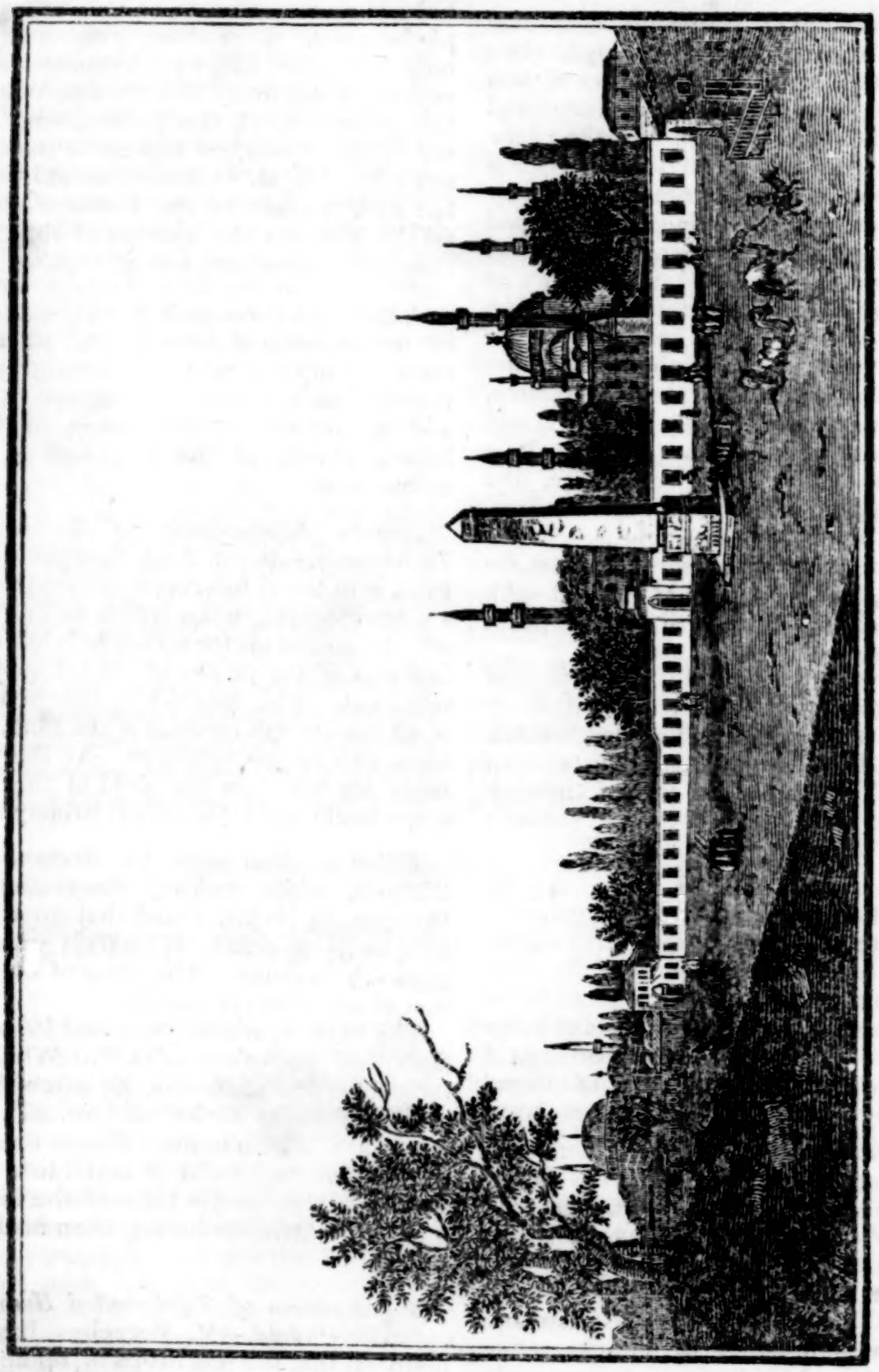
A cavern has recently been discovered in the township of Lanark, in Upper Canada. It has not yet been thoroughly explored, but is said to be of great extent, and to contain an immense quantity of bones, chiefly of the elk, buffalo and moose deer.

Amici's Improvement on Astronomical Instruments.—Baron Zach announces that Professor Amici has communicated to him a new principle, upon which he can construct instruments for taking heights, even to *thirds*, if the power of the telescope is sufficient. The method is independent of all minute subdivisions of the limb, verniers, or wire micrometers. All the measures are taken in the field of the telescope itself, upon an optical principle.

Effect of Heat upon the Sextant.—M. Rûppell, while making observations at Dongola, in Nubia, found that the excessive heats affected his sextant in a remarkable manner. The error of collimation changed every instant.

The vernier, which embraced 10′ of the limb now occupied 10′ 15″. When he took the lunar distances, he often found sudden changes of 30″ 40″ or 50″, and often a whole minute. These changes were attributed by M. Rûppell to a sudden expansion in the limb of the instrument, the divisions having been made on silver.

Inflammation of Sulphuretted Hydrogen by Nitric Acid.—M. Berzelius has announced that if a few drops of fuming nitric acid (nitrous?) are put into a flask with four or five cubical inches of sulphuretted hydrogen, and the flask closed with the finger, it becomes so warm as to produce combustion, with a beautiful flame, and a slight detonation, which forces the finger from the mouth of the flask. This experiment was made with *nitrous* acid more than twelve years ago, by Dr. Hope.



The Hippodrome, Obelisk, and Mosque of Sultan Achmed, at Constantinople.

We have given a representation on the opposite page of the Hippodrome and the superb Mosque of the Sultan Achmed, at Constantinople. The obelisk, which is in the foreground, is one immense block of Egyptian granite, and was placed on its present pedestal by the Emperor Theodosius. A series of bas reliefs upon its base not only exhibits the manner in which it was elevated by ropes and pulleys, but also exhibits another obelisk, which must have stood at the other extremity of the Hippodrome. As the public attention is now turned to scenes and occurrences in Turkey, we have thought that a representation of this place, which preserves nearly the same state in which it was left by the ancient Greeks, would not be unacceptable to our readers.

Sir Everard Home, in a paper recently read before the Royal Society, on the anatomy and habits of the seal and walrus, remarks the extraordinary coincidence between the foot of the latter unwieldy animal and that of the insect class of creation, by which they are enabled to adhere to a wall or a ceiling. Sir E. Home, on examining the hind foot of a large walrus, brought home by Captain Sabine from the Arctic Regions, found it provided with a hollow space beneath, by which the animal is enabled at pleasure to produce a vacuum with the muscular action of the toes, so as to adhere with considerable power to a rock or other declivity.

On a Singular Scintillation of the Stars.—Baron Zach observed at Genoa a very remarkable scintillation of the stars which astonished all who saw it.

The stars seemed to throw out sparks and jets of flame with surprising rapidity and vivacity. The same effects were seen by every person, and also through an achromatic opera glass, so that the phenomenon must have had its origin in the atmosphere, and was, we think, owing to a want of homogeneity in the aerial medium, similar to what takes place in mixing alcohol and water. Baron Zach observed another very curious fact which surprised him more than the preceding phenomenon. When the observer fixed his eye steadily upon any star, its scintillations became more settled and tranquil; but the stars seen at the corner of the eye, or by indirect vision, became more disorderly and rapid in their scintillations. Baron Zach states that he has sought in vain all our works on optics for an explanation of this effect. The laws of indirect vision upon which this fact depends, have been investigated and explained by Dr. Brewster in a paper on the eye, read before the Royal Society of Edinburgh on the 3d December, 1822.

Production of Electrcity in Freezing Water.—M. Grotthus has found, that when water is frozen rapidly in a Leyden jar, the outside coating not being insulated, receives a weak electrical charge, the *inside* being positive and the *outside* negative. When the ice is rapidly thawed, the *inside is negative* and the *outside positive.*

It has been discovered that the deceased King of France, Louis, contributed privately, in the course of the last five years, the sum of 240,000 francs, for the release of poor debtors from jail. One hundred and forty prisoners obtained enlargement, without knowing the hand which extended relief to them.

A Company is forming in the West Indies to establish a steamboat to ply between the islands.

Religious Intelligence.

SANDWICH ISLANDS.

In May last we began to publish extracts from the journal of Betsey Stockton, which was kept during the voyage of the mission family, of which she formed a part, to the Sandwich Islands; and we promised a continuance of these extracts. The publication of the interesting journal of the Rev. Mr. Stewart immediately afterward, and the occupation of this part of our miscellany by the minutes of the General Assembly since, have occasioned delay in the fulfilment of our promise till the present time. Nor shall we now publish as largely from this journal, as we should have done, if we had not given such copious extracts from that of Mr. Stewart. But a journal of a sea voyage, if well written, is never uninteresting, or out of date: and a missionary voyage must, we think, be perused by the friends of missions with uncommon interest. In our present number we shall give

the narrative of the approach to and passage round Cape Horn; and in our next the continuance of the voyage across the Pacifick ocean, till the arrival of the family at the place of their destination, and the settlement of the writer in the island of Lahaina.

(*Continued from p.* 235.)

Feb. 5th, 1823.—All well and anxious to get round Cape Horn; a little blow in the afternoon. We are not without our fears; but the Lord reigneth, and we will rejoice. Lat. 49° 40′—lon. 62° 08′.

Feb. 6th.—The weather is beginning to be rather cold. I find my woollen clothes to be very comfortable: my health is very good again—a little home sick, but do not wish to return. O! thought I, if I could but spend one Sabbath evening in your study, how my heart would rejoice. But I must look forward to that Sabbath which will never end—there to see, face to face, what we now see dimly through a glass; and to meet you, with my other friends, whom I have left behind. It is a source of consolation to me to be able to think that you, with many others in my native land, pray for me. Were it not for that, I should almost despair. I find my heart more deeply corrupted than I had any idea of. I always knew that the human heart was a sink of sin, and that mine was filled with it; but I did not know, until now, that the sink was without a bottom. I attribute much of my spiritual difficulty to the want of retirement and prayer. It is with the greatest anxiety that I mark the hours as they pass away, which once were devoted to God in secret, without having at present a place for retirement, or indeed at times a heart to retire. Ah! how soon may the people of God grieve away his Holy Spirit. But why should I thus complain and despond. He is still my Father and my God—and I still love him—Yes, my balm is still in Gilead, and my physician there.—Lat. 56° 41′—lon. 63°.

Feb. 7.—Still sailing with all speed towards Cape Horn. Just as the sun was setting, we were called to witness one of the most sublime scenes that ever the eyes of mortals beheld—no language could paint it—it was the setting of the sun. The scene kept changing from beautiful to more beautiful, until I could think of nothing but the bright worlds above, to which the saints are hastening. As soon as it was over, and the sun had disappeared, we were assembled on the quarter deck for prayers. Here my soul found free access to the throne of grace, and rose with delight in the contemplation of that God who is the author of all our joys, and of all good.

Feb. 8.—I was roused this morning by *Mr. Lane*, who came into the cabin to inform the captain that there was land two points off the weather bow. The captain told him to brace and stand for it. I soon dressed myself, and went on deck to see it. Its first appearance was that of a dark cloud; but it became much darker as we approached it; until we came near enough to discover cragged rocks, with a whitish earth running between them. It was about 12 o'clock when we first saw the white streaks, and at 1 we could see the greenish appearance of the mountains. Half an hour afterwards we saw a smoke rising from them, and at 2 a light blaze. It was, however, soon extinguished. What this fire was, no one on board could tell—perhaps a company of sealers had stopped there, and seeing our ship, lighted it up to alarm us. Or it might be the signal of distress for some poor cast-away sailor—or possibly a volcanic eruption. Our captain had often passed *Staten land* before, but had seen nothing of the kind. But our situation was too critical to admit of a moment's delay to make observations; for we were now near enough to see the breakers dashing against this forbidden shore; and either a calm or squall might prove fatal to us. I thought of the language of the poet, as I looked at these craggy cliffs—

"Alas! these rocks all human skill defy,
Who strikes them once, beyond relief,
must die."

We continued sailing near them until 4 o'clock, when a calm ensued. Our captain said nothing to us, but evidently appeared troubled. I then knew no danger, and talked to him as usual—asked him to send a boat ashore; and jestingly told him, that I would accompany him. I thought he appeared very solemn, and could give no reason for it. The truth was, that a strong current was drawing us towards these fatal rocks; and if wind enough should not rise to render the ship manageable, we must inevitably be wrecked upon them, during the ensuing night. Here you will indulge me with a passing reflection. I have always remarked, that in the most dangerous situations, I have felt the easiest; and it was because I did not know my danger. And can there be any thing more like a sleeping Christian, or an unawakened sinner? both in imminent danger, and both stupid. O that God may save me from the spiritual, as he has in mercy from the natural evil. A fresh breeze sprung up towards evening,

and we were soon borne beyond the reach of the current; and in a few hours *Staten land* receded entirely from our view. But fresh dangers and anxieties awaited us.

Feb. 9th.—Here begins our tossing and rolling.—To-day we have had rain and hail in squalls. We cannot write or read with comfort; and if we attempt to eat, sitting on chairs that are not lashed, the chance is ten to one that we are thrown across the cabin, before the meal is over. I have had several pretty hard blows on my head, since we left the river Plate. Our latitude, as far as we can judge from reckoning and observation, is 55° 26′—lon. 35°. Twenty-one days ensue after this, in which there was snow, hail, rain, and one continued gale. Sometimes we could scud before the wind; but the most of the time it was too strong to admit of that; we generally lay too under a close reefed top-sail, and mizen-stay-sail. Oh! how cheerless every thing looked around us, in comparison with what it did some time ago. The sailors were all wet, day and night; the forecastle was half of the time under water; and the water that was shipped at the bow, ran as far as the companion-way. All over the ship there was nothing but dirt and wet, so slippery that we could not stand. One night, at twelve o'clock, I went on deck, when the ship was laying too, under nothing but a close reefed top-sail. The wind was so strong, that I could not stand without holding by my hands to something fixed: it seemed as if the ship was going on her beam ends every moment. The sailors were always pleased to see me on deck in a storm, and tried more than once to frighten me; but when they found that they did not succeed, they ended with saying, "well Betsey, you'll know how to pity poor sailors—we have not been dry since we left Staten land." My heart has often bled for these poor fellows. I slept whenever I could, night or day. Studying was out of the question; I found it impossible to put two ideas together, half the time. During this period, we caught several birds; one or two of which I tried to save for Mr. ———, but the rain continued so long that they were spoiled. The sailors call them *Mother Carey's chickens*, and *Mock Mollys*. The most beautiful that I have seen is the Mock Molly. Of this species we took a number. They are a little larger than a goose. In viewing Cape Horn, I can truly say *the half was not told me*. It is indeed one of the most dreadful places ever seen; and if I double it again, I shall endeavour to do it by the way of the Cape of Good Hope; this, I know, is a blunder, but it conveys my meaning. In a gale we lost the waste-board of the ship; this left the deck three feet nearer to the water, and consequently we shipped more water than usual. I had always had the good fortune to be below when the deck got washed very badly; and as we were soon to be in the milder waters of the Pacifick, I wished very much to see our vessel *ship one heavy sea*, as the sailors call it. My wishes were answered in the following manner—One afternoon, when I had been suffering for some time with wet feet, I went to the caboose to warm them; just as I was coming out, I got both my eyes filled with ashes and embers, which put me in a very unfavourable situation for seeing what I had wished to see: but at that moment I heard a sea strike the leeward side of the ship, fore and aft; in an instant I sprang to the shrouds, and heard the water run in a torrent under me. My poor eyes were condemned to darkness: a liquid made of salt water and ashes did not improve them just then. However I felt no inconvenience from it afterwards, except that it afforded fine sport, for some time, to the captain, who often observed that Betsey had shipped a sea in her face. This occurrence however did not intimidate me: I went on deck very often to view the grandeur of the sea; and it is truly one of the most sublime objects in creation. I have spent hours since I left my native land in viewing this object. At times I have seen the waves rise mountains high before us; and it would appear as if we must inevitably be swallowed up; but in a moment our ship would rise upon the wave, and it would be seen receding at the stern. I stayed on deck one evening until 12 o'clock, looking at the waves breaking over the ship: it was one of the most beautiful sights I ever beheld. The water would foam up like mountains of snow around us, and break over the deck; while below it sounded like thunder, or like rivers running over us. I could compare our sailing when going before the wind to nothing but flying. We were scudding with the wind directly aft, under a close reefed top and main-sail; of course the ship rolled and pitched at the same time. Captain Clasby had told us, more than once, that if the wind was fair, we must take care of ourselves, for he did not intend to spare us. He was now literally fulfilling his words; for he neither spared us nor the ship. I felt more afraid that her sides would meet the same fate that the waste-board did, than of any thing else. She laboured very hard, and we shipped so much water, that the pumps were kept at work every four hours. I have thought at times, in the night, that we were on a rock; but on inquiry, the answer would be, *nothing but Cape Horn.*

However, we are almost done with it, and I am not sorry: nor am I sorry that I have been called to double it; for I have enjoyed more of the light of my heavenly Father's countenance, during the time we were off the Cape, than I ever did in the Atlantic. The only reason I can assign is, that here we have been called hourly to acknowledge his mercy in sparing our lives; and that while we here view his power upon this stormy ocean, we have felt our helplessness, and been made to adore and tremble. I am not writing to one who is unacquainted with the human heart; you know its dark deceitful nature, and that it is not always kept warm by tender treatment. For me at least it is necessary, in order to keep me in my place, to have some doubts, some temptations, and some sickness to struggle with; and even then my garments are far from being kept white. But hitherto has the Lord helped me, and I can raise upon this much dreaded landmark, a strong and lasting *Ebenezer*. Long, I hope, shall I remember the mercy of my God here. Here too the Spirit of the Lord has, I trust, been striving with some of the sailors, though many are yet, I fear, in the gall of bitterness; some, however, are rejoicing in the Lord. How would your heart rejoice with us, could you see these hardy sons of the ocean, who would scorn to complain of any earthly hardships, bowing with the spirit of children, at the cross of Christ. This fact we witness; and if I could do it as I wish, it would please me to give you an account of some of their conversations—their plain, abrupt, and sailor-like manner of expressing their thoughts and feelings; but I must leave this for an abler pen.

(*To be concluded in our next.*)

FRIENDLY ISLANDS.

Of these islands Otaheite is the largest. Christianity has been fully established here and in the neighbouring islands of Eimeo and Raiatea, (Ulaitea on the maps,) for several years past. Perhaps there is no population of the same extent in the world, in which vital piety is more visible, or the Christian institutions more sacredly regarded, than among the inhabitants of these islands. The success of missionary labours here, affords a complete practical confutation of the infidel notion, that pagan nations cannot be christianized. It is also known that several islands, much more remote from Otaheite than those we have mentioned, have received the gospel. Lately, the missionaries at Raiatea have turned their attention to several islands considerably distant from them to the south-west. "The Missionary Chronicle of the London Missionary Society, for October," which we have received within the last month, gives an interesting detail of the very encouraging result of the missions to these islands. They say—

"The group we have visited is a very important one; it consists of eight islands,* some of which are inhabited; four of them very numerously. Three of the islands are not named in any chart or book we had on board, therefore we had to seek them, and providentially we were successful in finding them all. At some of these islands they had never seen a vessel; at others they had not seen a ship since Captain Cook's.

"We have settled teachers at *four* of the islands, and are under engagements to send five or six more by the return of the schooner, on her way to the colony."

The date of this communication, is Aug. 11th, 1823. There is another communication of a later date, (Nov. 20th,) in which an account is given of a missionary visit to several other islands.—It appears that a number of native missionaries had been sent to nearly all the islands, to which these communications relate, for some time previous to the visit of the European missionaries, who superintend and direct their operations. The success in some of the islands, particularly in one called *Aitutake*, has been truly wonderful—as much so as in Otaheite or Raiatea. Their idols are abandoned, and given to the missionaries to destroy, or to send to Britain as curiosities; and real conversions to the faith of the gospel are very numerous. In other islands the success has been, as yet, much less, and in some very little. But in all, the state of things is such

* This group of islands lies to the south-west of the Society Islands, between 19 and 22 deg. S. Lat. and 158 and 160 deg. W. Long.

as to afford the most flattering prospect, that in a few years, if Christian teachers can be sent among them, the whole will become Christian. The missionaries are in want of convenient vessels in which to visit these islands; and they earnestly solicit from their employers in Britain this necessary accommodation. —We have no doubt it will be furnished before long; and we anticipate the period as not far distant, when this whole southern Archipelago, as well as the Sandwich cluster, will exhibit the triumphs of the gospel; and fill the hearts and the mouths of the missionaries, and of all the friends of vital piety, with gratitude and praise to God, for the wonderful displays of his grace in their conversion.

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Letter from the Rev. Dr. Carey, of Serampore, to Robert Ralston, Esq. of Philadelphia.

My Dear Sir,—My nephew, Rev. Eustace Carey, will deliver this to you. I am sorry to say, that ill health has obliged him, for a season at least, to leave the mission, and return to England, which he now does by way of America: his going is a matter of no small regret to all who love our Lord Jesus Christ in India. His wife, a most excellent woman, who has also suffered much from ill health, accompanies him. I doubt not but they will meet with that reception among the brethren in America, which becometh saints.

Within the last three years death has made dreadful havock among the ministers of the gospel, and several of those who are still spared, have been obliged to return to Europe for a season. As to myself, though lately raised up from a state of sickness which I and every one else expected would have ended in death, yet I am still in the land of the living, and except lameness, enjoy as good health as I ever did. I was returning from Calcutta late one night in September last, where I had been to preach the word, when on my return, as soon as I had ascended the bank of the river, close to our own gate, I suddenly slipped and fell, but was utterly unable to rise, or even attempt to do it. I was carried into the house, and medical aid procured immediately; when it was found that the injury was in the hip joint. The violent pain, and consequent total want of sleep for the next fortnight, brought on a fever, which reduced me very low; and during the fever, an abscess of the liver burst, and was expectorated by the lungs. The quantity of pus thrown up for a month together, was such as frequently to threaten suffocation. The hurt on my hip obliged me to use crutches for six months, after which I used a walking stick nearly two months more, and since that, though with considerable pain, I make shift to walk about a little without help. Why I am spared when such men as Brother Ward, and Chamberlaine are taken away, seems very mysterious; but the ways of God are far above out of our sight. Our loss, in the removal of Brother Ward, was very great indeed. Through mercy, his family were graciously supported, and are now in good health. I trust the cause of God in India is gaining ground, and will finally prevail: the particulars of this, however, you will learn better by half an hour's conversation with my nephew, than by any thing I can say here.

Owing to the war with the Burmans, the brethren at Rangoon, in common with the Europeans there, were in a very perilous situation. The ladies went for security to the Portuguese church; but Brother Hough, and Wade, and the European residents, were put in chains, their hands pinioned, and an executioner with a drawn sword placed by each of them, with orders to strike off their heads, at the first shot which was fired into the town. The first shot, however, struck the executioners with such alarm, that they did not execute their orders, but drove their charge about twenty miles up the country, where they were soon discovered and set at liberty by the English troops.

Want of time forbids my saying more. Pray give my warm Christian remembrance to Capt. Wickes, if he be yet alive; and believe me to be,

Very sincerely yours,

W. CAREY.

Serampore, 20th June, 1824.

Extract of a Letter from the Rev. Mr. Lawson of the Baptist Mission in India, to R. Ralston, Esq.

Calcutta, June 19th, 1824.

My Dear Sir,—It will look almost like intrusion to say any thing of myself, but the kindness which I received from you while in America, constrains me to say a little; and all shall be summed up in this

—I have seen deep affliction—I have been acquainted with grief—I am the unworthiest of all who labour in the vineyard—but I have been enabled to *hope*—I have seen the goodness of the Lord—in my family—amongst the heathen—amongst hundreds of British soldiers, and in the church of which my brethren have called me to be pastor—and in one word—I have experienced the abundant faithfulness of God, and desire to trust in him, and be found in him for ever.

I am, my dear Sir,
Yours, very sincerely,
JOHN LAWSON.

FRANCE.

Within a few days past we have received the "Procès-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ thy Son; to whom, as to thee, heavenly Father, and to the Holy Spirit, one only God eternally blessed, be honour, praise, and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee, the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guarantied to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience.*"—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give even an epitome of this report. It states that during the past year, there had been issued from the various depositories of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty-three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of publick affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Catholicks, papal influence will be used to suppress the circulation of the sacred volume as much as possible.

OBITUARY.

Died, in Hillsborough, N. C. on the 28th of October last, Mrs. Sarah H. King, wife of Samuel King, Esq. A short sketch of her character, and some particulars of her death, seem due to the worth of the deceased, and to the general interests of the church of Christ.

She was born in Chatham, New Jersey, on the 5th of October, 1782, of parents who brought her up in the fear of God, and made all their instructions subservient to her immortal interests. She early enjoyed all the advantages of education; and with a mind naturally quick and comprehensive, a memory vigorous and retentive, and an attention to study which was close and assiduous, she made considerable attainments in knowledge. Blessed with unusual powers of address and expression, and possessed of an amiable and engaging character, she excited general esteem and affection. In the year 1803, she married Edward Harris, Esq. a lawyer of considerable eminence, and one of the judges of the superior court of North Carolina, with whom she lived on terms of the tenderest affection. In the year 1813, she was called to mourn over the death of her beloved partner. This painful disruption of one of the tenderest of human ties proved the happy means of binding her heart to the Saviour; of teaching her the uncertainty of earthly happiness, and the vanity of all human expectations. Returning to the house of her parents on the following year, she made a public profession of religion, and joined the Presbyterian church in Elizabeth Town. From that time till the period of her death, she "no longer lived to" herself, "but unto Him who died for her and rose again."—All that was amiable in her character was brought under the dominion of Christian principle, by the pervading influence of which she lived holily, happily, and usefully. She returned to the south the year after she made a profession of religion, and strove with ardour and success for the promotion of her Saviour's kingdom. She was the instrument of instituting many benevolent and religious societies—of establishing Sabbath schools, tract societies, and other institutions, whose beneficial influence was soon felt. These societies still exist and flourish, and in the midst of their prosperity regard her as their founder, and will always revere and bless her memory. In the year 1818, she again entered the marriage state, and became the wife of Mr. Samuel King, with whom a union of sentiment and affection subsisted which continued until death. The more her sphere of usefulness was enlarged, the greater was her desire to do good; her conduct seemed to say that her sole guide was the will and example of her Redeemer—her highest joy, the glory of her God, and the best happiness of her fellow creatures.

It is not surprising—indeed it was to be expected—that the life of such a servant of God should be followed by a peaceful, tranquil, happy end. Many months before her departure, she had frequently and closely contemplated death in all its nature and consequences, until it had become to her an object of no horror or dread—until its countenance seemed as the face of an angel. And when the awful hour came in which all principles must be brought to the test, she found that her hope was no delusion; that the religion which she had embraced had power to support her; and to enable her to repose herself, without anxiety for time or eternity, upon the will of her Heavenly Father.

The week before she died, when her situation was critical, and the symptoms of her disease dangerous, but when her friends hoped that she might still live; she calmly told them that they should indulge no such

expectation; that God was about to remove her, and that they all should prepare for the separation—She sent messages of kindness to her absent friends, left memorials of affection for them, and exhorted all around her to be resigned to the will of God. Deeply as she was sensible of the anguish of such a separation, she felt at the same time that she could bow submissively to the stroke. All the tender ties of a wife, of a daughter, and of a sister, seemed passively to yield to the conviction, that the Disposer of all events was infinitely wise, and just and good. She thanked God that she could give up all, and was willing to go; she thanked God that she had a good hope of enjoying in Heaven the rewards of his grace.—And what was the foundation of this cheering hope? She had been an example of whatever was excellent, and "of good report" in the various relations of life; but in these she did not confide; her sole trust was in the merits of her Redeemer, through whom she looked forward to that rest, where "there is no more sorrow nor sighing." It was this simple reliance upon the word, the promises, and the Son of God, which enabled her to speak with so much composure of meeting death; which caused her tenderly to exhort her friends to submission; which disposed her to converse on her departure as calmly as if she were only taking a journey, from which she was soon to return.

On the Monday following this conversation with her friends, it was evident that she was near her end; that the hand of death was upon her, and that she could survive but a few hours. But in full possession of speech and her mental faculties, she showed to all around her that her faith was firm, her views bright, her hopes strong and unwavering. In the midst of severe bodily anguish, she manifested the most patient resignation, and never suffered one repining word to escape her. While in this situation one of her friends approached her bed-side, and said in the language of Watts;

"Jesus can make a dying bed
"Feel soft as downy pillows are;
"While on his breast I lean my head,
"And breathe my life out sweetly there."

"Yes!" she exclaimed, "it is all true; read the whole of that beautiful hymn."—It was read, together with two others; "Death cannot make our souls afraid," &c.; and "There is a land of pure delight," &c.—"These hymns, you know, were, at his request, sung at the death bed of one of your dear friends"—"I know it; and I am going to meet him in Heaven; he died at the same age that I am."—"Cannot you express these same sentiments of the poet, and anticipate the joy which is here described?"—"Yes! there is joy; there is peace; ask, and it shall be given you; seek and you shall find"—precious truth!—"Jesus is then precious to you?"—"Yes! as he is to all those who believe in him."—She begged one of her friends to pray with her; and on being asked if she had any particular petition to offer, she answered; "only that God would now prepare us for his throne of grace, that our prayers may be heard and accepted."

The next day she still continued rational, and in the same delightful state of mind. In the morning after awaking from sleep, she looked around upon her friends, folded her arms, and with a sweet serenity of countenance said—"There is rest. Though I walk through the valley of the shadow of death, I will fear no evil, for God is with me; his rod and his staff comfort me. I can say with Simeon, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—One of her friends observed that God had promised never to leave nor forsake his people; "and he does not forsake you? he does not leave you comfortless?"—"O! no! he does not leave me; he fulfils

his promises; he comes to me."—Soon after this she repeated a passage in Job; "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth;" talked of the resurrection, and seemed to derive much comfort from the reflection that her body should rise at the last day. When about to pray for her, a friend again asked if she had any particular petition to present; she immediately replied; "perfect submission."

On Wednesday, she continued calm and composed, felt the value of the Divine promises, and was enabled to apply to them for support. "There remaineth," said she, "a rest for the people of God—a glorious rest; and it is not very far distant; I hope through Christ soon to enjoy it." Being asked if she recollected the 23d Psalm, she answered; "yes! it is delightful;" and repeated the passage which the day before had given her so much comfort; "when I pass through the valley of the shadow of death, I will fear no evil;" adding, "he is indeed the good shepherd." Being distinctly asked in whom she had confidence, and what was the foundation of her hope; she promptly replied; "Christ; none but Christ." —She then repeated the whole of that beautiful hymn of Watts;

"When I can read my title clear
"To mansions in the skies," &c.

Her sister asked her if she recollected the chapter in the Bible which she had read to her a few days before, and which was so applicable to her situation—She replied; "O! yes! if our earthly house of this tabernacle be dissolved, we have a building of God; a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—Many precious promises were repeated to her.—"Can you apply these promises to yourself?"—"They are all to me yea and amen."

On Thursday, the day of her departure, it seemed that the nearer she drew to the termination of life, the greater was her triumph over the king of terrors. Although she manifested great humility and penitence, and a deep sense of her unworthiness; although she acknowledged that the prayer of the publican, "God be merciful to me a sinner," was a proper prayer for a dying Christian to offer; yet she manifested unshaken faith, "joy and peace in believing," and an assured confidence of her eternal salvation.—One of her relatives said to her, "you can say with the apostle, I am now ready to be offered up, and the time of my departure is at hand?"—She replied with great composure, "I am willing; I am ready whenever he"—she would have said, *comes*, but her voice failed her.—About an hour after she revived and again conversed. She sent her love to an absent friend, saying, "I hope to meet her in heaven—but there is a friend that sticketh closer than a brother"—repeating it with great feeling—"that sticketh closer than a brother."—A few hours before her death, when she was thought incapable of speaking, her maid-servant approached her bed-side, a little negro girl whom she had instructed to read. Calling her by name she said to her, "I hope you have got your Bible; read it and prepare to follow me; I hope you will meet me in heaven."—This was the last sentence she was heard to utter. After this she articulated some words, "*Sweet*," "*Jesus*," "*rest;*" but no connected sentence could be distinguished. At 8 o'clock in the evening, death came,—but brought with him no agony, nor struggle, nor groan—She gradually ceased to breathe, when God gave her body permission to sleep in Jesus, and her soul liberty to enjoy eternal rest.

Thus was removed, in the prime of life, and in the midst of useful-

ness this eminent servant of God. The death of such a Christian, at such a time, surrounds itself with a certain gloom and mysteriousness, which no sagacity of man can penetrate; but the hour is hastening when "what we know not now we shall know hereafter;" when the apparent confusion of the present life shall entirely disappear. In the mean time let us remember that as the dead are "blessed who die in the Lord," so are surviving friends, in proportion as the tears which nature sheds are mingled with faith, resignation and humble confidence.

From the foregoing sketch we see the virtues which distinguished the life, and adorned the character of this excellent woman. In her was that happy combination of qualities which excite esteem and promote usefulness. She had a mind naturally vigorous, an imagination strong and lively, and a taste well cultivated and refined.—From her infancy she was fond of reading, and in the course of her life had acquired considerable acquaintance with books and much valuable information. Her correspondence was extensive, and the many letters which she has left display talent and taste, and have all that native ease and grace which constitute the excellency of epistolary writing. She was of a cheerful and happy disposition; frank and open in her address, and in company pleasant and animated—In conversation she expressed herself with readiness and ease, and in intercourse with her friends was always the agreeable companion, as well as the instructive Christian. In prosecuting any object of importance, her conduct was marked by undeviating firmness; no consideration of personal ease, no sacrifice of interest or comfort could induce her to relax in her noble efforts.—In all the relations of life, as a wife, a daughter, a sister, a friend, she showed that her heart was formed of tenderness and love. Especially was she an example of every Christian virtue; her piety was sound and scriptural; her devotion warm and ardent; her desire and efforts to do good, steady and persevering. Her life was holy; her death peaceful and happy. "*Precious in the sight of the Lord is the death of his saints.*"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Mr. James Cowan, per Robert Ralston, Esq. a donation from Dr. Wm. Tate, of Augusta County, Virginia, for the Contingent Fund, being the only sum received for this important fund during the past month -		$5 00
Of do. per do. a bequest of Captain James Allison, of same place, for the Permanent Fund - - - - - - - -		100 00
Of Rev. Dr. John M'Dowell, for the Synods' of New York and New Jersey Professorship, viz.		
From Mansfield, collected by Rev. Lemuel F. Leake, -	$53 34	
Lower Mount Bethel, by do. additional, - -	2 81	
Bound Brook, by Rev. Gideon N. Judd, - -	130 00	
Greenwich, by Rev. J. Vandervoort, - - -	11 35	
Newton, by Rev. Joseph Campbell, - - -	47 09	244 59
Of William Brown, Esq. of Philadelphia, in full of his subscription for the Philadelphia Synod's Professorship - - - - -		1000 00
Of Rev. Dr. Robert Cathcart, his donation for do. - - - -		20 00
Of Rev. William Nevins, on account of subscriptions in Baltimore, for do. viz.		
Robert Oliver, Esq.'s subscription, - -	$250 00	
Stewart Brown's, - - - -	50 00	
John Henderson's - - - -	30 00	
Cash $20 and Cash $20 - - - -	40 00	370 00

Of Rev. John Peebles, per Dr. William B. Duffield, on account of his subscription for the Oriental and Biblical Literature Professorship - -	100 00
Of Rev. Alexander Williamson, from the Female Mite Society of Big Spring Congregation, to aid in paying his subscription for do. - - -	20 00
Of Mrs. Jane Keith, of Charleston, S. C. one year's income of a scholarship to be endowed by her - - - - - - - -	150 00
Of Rev. Dr. Thomas M'Auley, for endowing a scholarship, to be called "The Gosman Scholarship," after the liberal donor, Robert Gosman, Esq. of Upper Redhook, Dutchess County, New York - - - -	2500 00
Of Rev. Charles Hodge, from Mr. Thomas Kennedy, on account of his subscription for the Senior Class of 1821 Scholarship - - -	10 00
Of Rev. Samuel Lawrence, per Rev. Dr. Janeway, interest in advance for one year, on his subscription for the Senior Class of 1823 Scholarship -	7 00
Total	$4526 59

View of Publick Affairs.

EUROPE.

GREAT BRITAIN, the great emporium of news in Europe, has furnished us, through the last month, with little in relation to her own concerns, that we feel disposed to chronicle. Her order in regard to the republick of the seven Ionian islands, is, indeed, a most important item, on which we shall make a few remarks. These islands, by a treaty formed with the allied powers, in a congress at Vienna, in 1818, were put under the protection of the British government; and a representative of his Britannick Majesty, denominated *the Lord High Commissioner*, resides at these islands.—Several Christian powers, as we have heretofore had occasion to state, have permitted the vessels of their subjects to be used as transports by the Turks, to carry both troops and warlike stores, in their military operations against the Greeks. If those vessels were not to be molested because they did not belong to the Turks, it is manifest that the Greeks (especially as their strength at sea gives them their chief advantage) would be, in a great measure, put into the power of their oppressors, without being able to strike a blow.—They could not touch their enemies, nor their munitions of war, till both were landed. It does not appear, however, that the Greeks captured or destroyed these vessels without giving warning. At length, however, the Greek government did issue a proclamation, declaring that this practice was in direct violation of what was incumbent on neutral nations, and ordered that in future all vessels so employed, to whatever power they might belong, should, "with their crews, be attacked, burned, or sunk." The British government, on hearing of this order, directed their lord high commissioner to demand its immediate revocation.—The demand was accordingly made on the Greek government, and it was immediately and peremptorily rejected. In consequence of this, the lord high commissioner has issued a notice, that the chief commander of his Britannick majesty's naval forces will seize and detain "every armed or other vessel, which may have armed men on board, or which may sail with or under the authority of the provisional government of Greece, or which may recognise its authority; and that these orders will remain in force until the proclamation of the provisional government be entirely and officially revoked."—We confess that we are both surprised and grieved at this measure of the British government. We know that the independence of the Greek nation has not been acknowledged by any European power. But the same, precisely, is the fact in regard to all the former provinces of Spain and Portugal in South America. Yet Britain, we believe, has never afforded any protection to her vessels carrying troops or warlike stores, from the mother countries of these provinces. *She has left such vessels, and their crews, and owners, to themselves.* She is now making commercial arrangements with those states, although she has not declared one of them independent. What is the cause of this difference of treatment? We fear the cause is easily assigned, and is no other than this—Britain wishes the South American colonies of Spain and Portugal to be independent, because this will be *advantageous* to her commerce; and she does not wish the Greeks to be independent, because this will be *disadvantageous* to her commerce—And is this mercenary motive to shape the course of a great and free nation, in a concern in which the lives and liberties of the magnanimous Greeks are at stake? We hope not. We hope there is yet pub-

lick spirit enough in Britain, to prevent the continuance of this hostile measure. The parliament is now in session, and we trust that the British ministers will find that they cannot take the nation with them, in a war against a people who are contending for all that is dear and sacred with freemen and Christians, against as barbarous and sanguinary a race of monsters as ever disgraced humanity. We fear, indeed, that this naval war has actually commenced already; as two or three British frigates are said to have sailed in quest of Grecian vessels.

FRANCE.—Our recent information from France relates almost exclusively to the funeral rites of the late king, and to the coronation ceremonies of his successor. In regard to these there has manifestly been a studied effort, to make the greatest possible display of solemn pomp in burying the dead, and of imposing splendour in crowning the living. The design of this is obvious. It all goes to impress the idea, that every thing that appertains to royalty is most sacred and important: and national vanity, too, is concerned, in not being outdone on these occasions, by England and other neighbouring nations.—To the eye that looks beyond the grave, how vain and empty does it all appear!

The new king would seem, by some of his first acts, to be seeking popularity. He would not permit the crowd that pressed on the royal procession, to be kept back by the halberts of the soldiers. He gratified the people by riding on horseback. And what is of much more importance, he has removed the tyrannical restrictions which had been imposed on the printers of publick journals and newspapers.

It appears that a considerable fleet, with troops on board, has sailed from France for the West Indies. The avowed purpose is, to relieve the garrisons in the French islands; but strong suspicions are entertained that an attack on Hayti is the ultimate object—A little time will develope the real design and destination of this squadron.

SPAIN.—The same course is pursuing in Spain that has been uniformly pursued, since the capture of Cadiz. It appears to be the settled purpose of the king and his court, to *exterminate* the constitutionalists, at every hazard and every expense. A new minister of general police has been appointed, who has issued a proclamation denouncing, under the heaviest penalties, all neutrality, and all concealment in this work of extermination. A convention has been published between the French and Spanish governments. It bears date the 30th of June last, and stipulates that the French troops in Spain, at that date, should continue in the kingdom to the first of January, 1825; and in addition to former places occupied, the French army was to garrison Saragossa and Cardona.

In GERMANY and PRUSSIA, the ruling powers are doing all they can to stop the progress, and if possible to put an end to the existence, of liberal principles. Their attention is particularly turned to the universities, in regard to which rigorous measures have been adopted, and some high handed proceedings against both professors and pupils have actually taken place. The success of these measures will, we suspect, be only temporary.—Men cannot be made to unthink their own thoughts, nor resist their own convictions. Truth and knowledge will at last prevail.

RUSSIA.—From this great empire we have heard nothing new.

THE TURKS AND GREEKS.—Accounts from Constantinople state, that the Persians have renewed the war with the Turks; and with considerable success, in the vicinity of the Persian territories. This we consider as an event in providence highly favourable to the Greeks. The Turk will now need all his Asiatick troops to contend with the Persians. We have long been accustomed to view the aspect of the Divine providence in regard to human events, and especially the concerns of nations, as affording a better presage of what is ultimately to take place, than can be derived from the plans of politicians, or from any temporary successes of contending parties. Thus judging, we cherish a sanguine hope of the eventual success of the Grecian cause.—The late hostile attitude of Britain offers, we admit, an unfavourable indication; but we trust that even this will at last be overruled for good.

All accounts agree, that an almost uninterrupted tide of success has attended the fleets and armies of the Greeks, during the present campaign. The Turks have been repulsed in an attack on the *Acropolis* of Athens, and have been defeated at the straits of *Thermopylæ*. It is also fully ascertained that the attack on the island of Samos, (separated from the Asiatick coast only by a narrow strait,) has entirely failed. The Grecian met the Turkish fleet in the strait, where the latter could make no use of its superior force. Three Grecian fire-ships were directed against the Turkish frigate that led the van of their squadron. The frigate was set on fire, and compelled to stand for the continent—it eventually blew up. The whole Turkish fleet, dismayed at what had befallen their leading vessel, dispersed and fled; and the triumphant Greeks, spreading all their sails, pursued them. Some of the Turkish vessels took

to the open sea; others made for the land, where they were stranded and burnt by their crews. This account comes from Smyrna, where news unfavourable to the Turks is not often manufactured. It is also said, that the great Turkish camp at Scala Nova, a town on the Asiatick coast, a little to the north-east of Samos, is entirely broken up; and that the great body of Asiatick troops which had been assembled there was entirely dispersed. The Egyptian expedition was at Rhodes, detained there by the north winds, which prevented its going out. The troops had suffered much; and many of the horses had perished for want of water. This looks as if the Ruler of the winds and the waves was on the side of the Greeks, and against their oppressors.

ASIA.

Through the communications of missionaries, which are getting to be the earliest and best of all, we have learned, in the course of the last month, some interesting particulars of the British expedition against the Burman empire. It appears that the expedition was so secretly conducted, that it took the Burmans in a great measure by surprise. The first object of attack was *Rangoon*, the chief sea port of the empire, situated near the mouth of the *Irrawaddy* river, which empties into the gulf of *Martaban*. We should suppose the missionaries, being Englishmen, would have been likely to know of the approach of this armament as soon as any at Rangoon. Yet it appears that they were in no expectation of it, till within twenty hours of its appearance. It was probably happy for them that the attack was thus sudden—It served to produce the panick, which it appears was made instrumental in saving their lives—See Dr. Carey's letter, in our religious intelligence for this month. It appears, by another letter from one of the missionaries on the spot, that their necks were bared for the block on which their heads were to be struck off; and that the writer, who alone could speak the Burman language, offered to go as a mediator to the British fleet. He was sent; but before he could return all had fled, and the prisoners were released. Who can destroy whom God will save? But how should missionaries, who thus live with their lives in their hands, share in our sympathies and our prayers? and who can refuse to venerate them, and to admire their benevolence in hazarding every thing, for the salvation of the benighted heathen? It seems that the British army is to march for *Ava*, or *Umrapoora*, the capital of the empire. This is a long march—above 300 miles; and the issue of the contest is yet doubtful. It is also doubtful what will be the effect of this expedition on the plans of the missionaries. It may be destructive, and it may be highly advantageous.

AFRICA.

It appears that the war with the *Ashantees* has, at length, been attended with some success, on the part of the British. The advance of the Ashantees has been arrested; and their troops, by the last advices, are represented as retreating. It is also intimated that the British would take ample vengeance. This we anticipated. We are more and more persuaded, that the detestable slave trade and slave traders have occasioned and fomented this war.—But for their influence we do not believe the war would have taken place. It appears that the colony of Sierra Leone is in a very prosperous and increasing state; and that the gold and other African productions which are given in exchange for British goods, are likely soon to produce not only a more lawful, but a far richer traffick than was ever known in the infernal traffick for the bodies and souls of men. We hope that the American colony at Liberia, will soon be in a state to produce a like advantage for this country. When shall we awake to our interest and our duty, in the matter of freeing the United States from the opprobrium and the curse of slavery? Make it as gainful to send a ship load of Africans to their native coasts, as it has been to bring one from thence, and there is no doubt that they would leave us very rapidly. The country is well able to make it thus gainful; and we regard the doing of it as a sacred duty.—Hayti can receive but a small proportion of our coloured population.

HAYTI.

The emigrations to Hayti in the month past have been considerable. It is stated that eighteen vessels, capable of conveying 2,000 individuals, have sailed, or are about to sail, for this island, from the port of Philadelphia only. The United Foreign Missionary Society in New York have appointed two missionaries from the Presbyterian church, Mr. Hughs and Mr. Pennington, to go out with these emigrants. President Boyer, we doubt not, will receive them favourably; but whether the bigotry of the Roman Catholicks will permit them to exercise their ministry in peace, is very doubtful. Yet we rejoice in their being sent. Rumours are afloat, which we hope are

groundless, that the inhabitants of Port au Prince are in great trepidation, in the expectation of a French invasion.

SOUTHERN AMERICA.

MEXICO.—The supreme congress of Mexico, on the 4th of October, ratified *The Mexican Federal Republican Constitution.* General *Guadaloupe Victoria* has been elected president of *the United Mexican States*, and General *Nicholas Bravo*, vice-president. We have not yet seen a copy of this constitution; but we learn from the speech of the speaker of the congress, when official oaths were administered to the president and vice-president, that it is not only republican, but that the powers of the government are divided. We believe it much resembles the constitution of the United States.—The congress were busily employed for ten months in forming it. Great exultation was manifested on its publication. It is said that there are at present no military or civil dissentions, of any consequence, in the state of Mexico. The death of Iturbide, it is asserted, was necessary to terminate them; and that it has had this effect. We hope that the affairs of this important state are now in a train to be finally and prosperously settled.—The congress wish that the seat of the Federal government should be in the city of Mexico; and that this city should be a federal appropriation, like our district of Columbia; but against this the local authorities earnestly protest.

COLOMBIA.—It appears that on the 3d of October last, a treaty, or convention of "peace, amity, navigation and commerce, between the republick of Colombia, and the United States of America, was signed by Pedro Gaul, the Colombian secretary for foreign relations, and by R. Anderson, minister plenipotentiary of said States."—This treaty it is expected will be ratified by our congress and by that of Colombia, in the course of the ensuing winter. This is the first treaty formed with any of the provinces of old Spain. We hope that before long we shall have treaties or conventions with them all.

THE BRAZILS.—Lord Cochrane, the admiral in chief of the navy of Don Pedro I. has, it appears, made a conquest for the emperor, of the city of Pernambuco and its environs. This was the central point of opposition to the emperor, and to his government and measures, in the extensive northern provinces of his dominions. It is expected that the recent success will terminate all opposition; but this we think is very questionable.

PERU.—Authentick accounts are received of the brilliant and uninterrupted success of the liberator Bolivar, in his contest with the troops of old Spain, for the possession and government of Peru. It seems past a doubt that the Spanish cause in that quarter is desperate; or rather that the contest for the country is at an end.—The republicans are finally triumphant. May they wisely improve the opportunity which they will now have, to establish well ordered institutions for the promotion of their happiness, after having been so long and dreadfully harassed and torn, by civil wars and dissentions of every kind.

NORTH AMERICA.

UNITED STATES.—While we are writing (Dec. 1,) the electoral colleges, agreeably to the federal constitution, are assembling for the purpose of choosing the next president of the United States. May God who ruleth over all, direct and incline them to the best choice! For this desirable event we know that many earnest prayers have ascended to heaven; and we hope that they will be heard and answered in mercy. Thus they may be answered, although a president should not be finally chosen by the colleges, of which indeed there appears to be but little probability. It may be best for all concerned that the ultimate choice should be made, as there is a prospect that it will be, by the House of Representatives of Congress. And till it is made, let all who know the power and prevalence of "fervent effectual prayer," offer it unceasingly to Him, who by his providence and Spirit orders all events, that this event, so pre-eminently interesting and important to our country, may be ordered in his abundant mercy. The next meeting of congress, which is to commence on the 6th inst. will be one of great moment. May every member of that distinguished assemblage of men, be feelingly sensible of his deep responsibility to his constituents, his country, and his God!

ERRATA IN OUR LAST NUMBER.

Page 496, line 12, after *to*, at the end of the line, add *be.*
514, lines 15 and 21, for *practice* read *manners.*
528, line 26, for *which* read *while.*

SEP 17 1919